SALOMON

OR

A treatiſe declaring the ſtate of the kingdome of Iſrael, as it was in the daies of SALOMON.

Whereunto is annexed another treatiſe, *of the Church*: or more particularly,
Of the right conſtitution of a Church.

Pſal. 45. 14. *Adducetur Regi.*

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Iere. 29. 7.

Seeke the peace of the Citie whither I ſhall ſende you as captiues, and pray unto the Lord for it: for in the peace of it, ſhall your peace be.

LONDON,
Printed by Robert Robinſon for
Robert Dexter. 1596.

Regni Angloiſraelitici typus.

Iacobs prophecie of the kingdome of Iſrael. Gen. 49. 8.

IVdah thy brethren ſhall praiſe the:
Thy hand in the necke of thy enemies:
The ſonnes of thy father ſhall bowe themſelues vnto thee:
Iudah my ſonne a Lions whelp, thou haſt come vp from the ſpoile:
Thou haſt couched like a Lion, yea as a great Lion: and who ſhal raiſe him vp?
The ſcepter ſhall not depart from *Iudah*, nor a lawgiuer from betweene his feete till the Meſſias come:
And to him ſhall be the obedience of the people.

To

TO THE MOST

Mightie and Maiesticall,
peaceable and happie Monarche

ELIZABETH

by the gracious fauour of God Queene of England France and Ireland, the most constant protectour of the Gospell and Church of Christ, supreame head of all estates, ruler of all persons, and iudge of all causes within her Maesties Dominions,

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***

Thomas Morton her Maiesties vnworthy subiect desireth from God a long continuance and a daily encrease of temporall Maiestie: And after the satietie thereof, the fruition of eternall Maiestie and glorie with Iesus Christ:

And in testimonie of all vnfained loue, loyalty and thankefulnesse dedicateth in most humble wise, these treatises of the Kingdome of Israel, and of the Church.

18.197

Israëlitici cernis regina, Leonis
Effigiem: si de nobilitate cupis
Audire, hunc quondam peperit in Gilgalo magnâ
Iehoux *cerebrum: sanctius ergo nihil.*
Obstetricans fidos digitos admouit in ortu
Samuel: *effigies integritatis erat.*
Nutriuit catulum Saulus: qui rugit, & omnis
Palæstina tremit: non placet iste Deo:
Sufficitur Sauli Dauid, *Rex fœdere certo*
Dictus, cum totâ posteritate suâ.
Excipit hunc sapiens Salomon *qui gloria mundi,*
Qui decus est hominum, delitiæq; Dei:
Octodecêm variâ succedunt sorte nepotes.
At memor officij regia progenies
Æterno cedit regi vacuumque relinquit
Thronum: tum fessus corruit ipse Leo:
Quingentos somno pressus procumbit in annos,
Dum micat in cœlo lucifer ille suo
Messiah dictus: magnâ qui voce iacentem
Excitat, & solium ponit in arce suum.
Iam pleno ciclo tua, Iudah, *gloria mundum*
Irradiat, florent lilia Iesse *tibi:*
Aurea magnificis leo vellera gestat in armis:
Tollitur imperij nuntia cauda gyrans:
Horrendo rictu recludit eburnea claustra,
Inque focis remicant ignis vterque suis.
Israelitici moderatur frana leonis,
Qui calum, terras & maris ima tenet:

ATque tuam cernit tua plebs (Regina) coronã
Israëlitico docta tacere modo.
Multa tuo ductu vidit Salomonia ~~regna~~: *sæcla*
O nimium fœlix natio si sapiat,
Palladium ramum Salomonii *præripis: & par*
Gloria, constanti religione prior:
*Nemo tibi Christũ (*Salomoni *vt fœmina quondã)*
Eripuit, papæ despicis arma, minas.
Viue diu fœlix, multos numerato Nouembres,
Vt maneat fœlix Anglia tota diu.

Behold

To the Reader.

BEholde (good Reader) that glorious Monarch king Salomon, the faireſt flower that euer ſtood on the face of the earth, ſtript out of his maieſticall robes, wherein he was as glorious as the Lilie of the fielde, yea as the ſunne in his brightneſſe at noone day, and clad in a moſt ſimple and homely weede, hauing as we ſay in as homely a prouerbe, neyther welt nor garde, no bright ſhining colours, or curious carning, no commendation of ſharpnes of wit or admirable eloquence, of great reading or profound learning, of ſound wiſdome or long experience, or of any other thing, that is in account or requeſt among men. And withall pardon we pray thee this bold attempt, in chooſing ſo royal a patronage for ſo baſe a peece of worke. We are not ſo blinded with any fonde conceite of the excellencie & worthineſſe of theſe treatiſes, as to thinke them a great daintie, fit for princes only to feed on, the which we iudge too courſe for the diet of the meaneſt reader: but we do it vpon thoſe groundes & reaſons which we hope wil be if not a full and ſufficient defence yet a tolerable excuſe and a probable pretence in this behalfe. What is more needfull or acceptable in the eies of God, then that ſubiectes beare an exceeding great loue to their naturall princes, as to their parentes by whoſe meanes they enioy all good thinges both temporall and ſpirituall whatſoeuer: and be readie to teſtifie the ſaid loue whenſoeuer any iuſt occaſion doth offer it ſelfe or can be found: eſpecially by offering vnto them as to earthly Gods (for ſo it hath pleaſed God to call them) ſome parte of thoſe bleſſings which God hath vouchſafed vnto vs, as acknowledging that we haue receaued all that we haue by their meanes. The want of this duetie ſhewed the rebellious diſpoſition of ſome of the people againſt Saul the firſt of theſe kinges: of whom it is ſaid, 1. Sam. 10.27. that they deſpiſed Saule their newe king, and did not bring any gift or preſent vnto him.

And ſurely herein the ſelfeloue of man doth notably bewray it ſelf, who doth perhaps, although not thankefully remember for any long time, yet ſomewhat regard for the preſent, thoſe who ſhew themſelues good and bountifull vnto him: But as for publicke benefites whereof many others are partakers, he maketh no reckning of them, neyther accounteth himſelfe beholden to them, who are the authors

and giuers of them: as if he had enmitie and warre with the whole worlde, and so were hurt, whensoeuer others are helpt. Hence it commeth that so fewe are heartely and duetifully affected to magistrates, who are good to many, and farre fewer to God, who is good to all, or perfourme any duety of loue and thankefulnesse to eyther, saue onely in hypocrisie and for feare. Whereas farre greater loue is due to them, then to any priuate person, because we receaue from them farre moe benefites then any other can bestowe vpon vs. Yea this heartie affection and duetifull testification of it is required at the handes not only of great & mightie men who can bring rich presentes correspondent to the maiestie of the greatest princes, but also of the poorest and basest member of the Church & commonwealth: yea as it is often found in men of meane condition whenas it is wanting in high degrees and lofte lookes. So it is and ought to be alwaies as wel accepted at the one hand, as at the other. We knowe that God the king of kinges taketh in as good part, if the minde be no worse, a paire of smale pigeons as a couple of great oxen, and that the most maiesticall and stately monarches (as namely our gratious soueraign inferiour to none in maiesty & state) haue as willingly stouped to a homely dish of fruit, to a smale posie of three or foure flowers, to a sheet of paper contayning in it no great mysteries, as to great and fruitfull orchardes, to the most faire and pleasant gardens or to great and huge volumes, mirrours of wit, and storehouses of all profound learning. Yea we knowe that as God himselfe, so also wise princes by his example doe often more willingly admit meane and simple then great and rich oblations, as not carying with them any shewe of merite, nor making the receauer beholden and indebted to the giuer. In the which respect, as we doe beare in our mindes vnfained loyaltie and loue (of the greatnes whereof, (as there are many degrees of it) we haue nothing to say but onely that it is farre lesse than it ought to be) to her Maiesties state and person, so we haue thought it meete to testifie the same vnto thee, good reader, by this meanes which now we vse. Let not we pray thee, the great wantes which thou mayest easely espy, or rather can'st not but see in these treatises (being for quantitie smale and contemptible, for stile base yea rude, for matter barren yea altogether void of that deepe learning which aboundeth in euerie booke and place) breede in thy minde any suspition of want of affection or make thee

thinke

thinke them altogether vnfit for this purpose. We doe not goe about to make eyther comparison or contention betweene the excellency of the gift and of the receaver: and thou art not ignorant that pence and halfe pence doe as decently cary about with them the name, armes and image of the prince as the greateſt peeces of gold or ſiluer, and are as euident teſtimonies of the loyall ſubiection of the people, amongeſt whom they are currant.

Howe then will ſome man ſay, are all to be accounted vnduetifull ſubiectes, who doe not by ſome ſuch meanes teſtifie their good affection toward their prince? or is it meete that euery threehalfepenny pamphlet come foorth in her Maieſties name? No ſurely: the one is neyther needfull nor conuenient, for it would be troubleſome and tumultuous, the other is not to be allowed. Onely we meane that no man ſhould be wanting as in bearing in his heart, ſo in teſtifying vnto others his loue and loyalty towardes his prince, when occaſion is offered and doth ſo require: And that the ſmalneſſe or meanneſſe of the preſent (eſpecially in this kinde wherein it is after a ſort commendable, for we cannot thinke that great princes haue leyſure to peruſe many great volumes) ought to make vs thinke it vnmeete for this purpoſe, if that in other reſpectes it doe agree. And whether this be a ſufficient defence for our doing or no, yet we truſt that thou gentle reader, to whom onely this booke (although dedicated to her M.) is to be offered and preſented, will not reiect it for the meanneſſe of it, but take it in good part inſteed of a better. Thus we hauing penned and being about to publiſh theſe two treatiſes, the one of the ſtate of the kingdome of Iſrael, the other of the right conſtitution of a Church, ſeemed both to our ſelues and alſo to others to haue good occaſion offered of perfourming the aforeſaid duety, and that the arguments of theſe treatiſes did euen leadvs by the hand to this dedication: It were raſhneſſe & folly for any man to think that euery flower in his garden were a fit preſent for a prince (although if there were any neceſſitie that he ſhould of a ſuddaine teſtifie his ſubmiſſion, the meaneſt would ſerue his turne to a gracious prince, as Iacob *bid his ſonnes take with them a preſent to the ruler of Ægypt of ſuch thinges as were rendieſt in the houſe) yet if happelie his garden brought forth a flower of that kinde whereof the poet ſpeaketh,* inſcripti nomina regum, *wherein the name, picture or armes of his prince were liuelely engra-*

uen by nature her ſelfe, who would not pardon his boldneſſe in preſenting it to him, yea although it were not in any reſpect ſo faire, pleaſant, and fragrant as many other. Yea and if he ſhould be drawen by affection or hope of gaine, (which hoperhaps would hope for rather at a meaner mans handes, as hauing leaſure to mind and remember the performance of that duetie) beſtow it vpon any other, iudge him an vnduetifull and vnthankefull ſubiect. Thus our poore garden hath yeelded this treatiſe of the kingdome of Iſraell, wherein nothing is worthy to be eyther commended or mentioned, but onely that it is, if we be not deceaued, a moſt true and liuely picture of her Maieſties ſtate and crowne. There are many fourmes of gouernment beſide Monarchies, and diuers kindes of kingdomes, but as a baſe prouerbe ſaith, one egge is not more like to another then was this ſtate to that gouernment vnder which we liue. Neyther is there at this day any chriſtian kingdome in the world that commeth ſo neare vnto it, or rathen doth ſo match it in great power and ſurpaſſing maieſty, yea in all other reſpectes of any moment. Yea we neede not heere except that notable prerogatiue, wherewith this kingdome was endued and adorned in that it was Gods kingdome: founded, eſtabliſhed, maintained and repaired by God himſelfe: for who knoweth not, that God hath from time to time, and doth at this day ſo watch ouer this kingdome, and maintaine it againſt all aduerſarie power whatſoeuer, that it may truly be called Gods kingdom. It is recorded of one Brightwold a Monke of Glaſtenburie, that ſtudying of the ſucceſſion, which at that time troubled him and many others, he had reuealed vnto him in a dreame, that Edward ſhould be king: and that he being not ſo content but asking further who ſhould ſucceede him in the kingdome, he receaued this anſwere or rather this reproofe, Take thou no thought for ſuch matters, for the kingdome of England is Gods kingdome. What credit is to be giuen to the author or what account is to be made of this dreaming prophet let others iudge, yet as we finde it recorded in our Chronicles, ſo we haue thought it not vnfit to be remembred in this place. Beſides we knowe that theſe powerfull and maieſticall kingdomes, haue beene and are at this day oppugned by many, yea vtterly reiected as vnlawfull: and therefore this treatiſe preſuming to giue his ſentence on their ſide, as being moſt lawfull gouernementes, could not more fitly ſhrowde it ſelfe vnder any patronage

tronage, then vnder that for the which it is like to be reiected by ſome. Againe we haue annexed to this treatiſe of the kingdome of Iſraell, a treatiſe of the right manner of framing or building the Church, as it were ioyning the Church and the commonwealth into one bodie vnder one head, as we are perſwaded that they are not two but one onely bodie: the which alſo although in reſpect of the ſimple handling of the matter, it be vnworthy to be accepted and red by the meaneſt, yet no man can doubt or will deny, but that the fitneſſe of the argument is a probable excuſe for this preſumptuous dedication.

Laſtly we deſire thee good reader to vſe chriſtian moderation in ſuſpending thy iudgement of vs, till happely time make that manifeſt which now is doubtfull, in regard of two opinions contained in theſe treatiſes, the which will ſeeme ſomewhat ſtrange to ſome, and perhaps to thy ſelfe among the reſt. The one is that we enfraunchize the papiſt, Arian & al other heretickes profeſſing the goſpel of Chriſt, into the catholicke Church (by the which we meane nothing elſe but the whole Church militant here on earth) from the which many doe vtterly reiect them as mere infidels and ſtraungers from the couenant, and commonwealth of Iſrael. The other opinion is, in that we giue to the chriſtian magiſtrate eſpecially in great and abſolute Monarchies greater authoritie both in ciuill and eccleſiaſticall cauſes then ſeemeth to ſtand with the good of the Church or the trueth of Gods word. For the former, we neede not trouble our ſelues with the defence of it any further, then it is declared in the treatiſe, it being held and profeſſed by many ſound diuines, who are in euerie reſpect far more able to maintaine it. Likewiſe for the other, we haue nothing to ſay in this place, ſaue onely that we are to deſire thee, not to attribute it to flattery, rather then to a conſtant and ſetled perſwaſion, the ſuſpition whereof it is hard for him to auoyde, who doth any thing whereby the power and authoritie of mightie men is maintained and enlarged, and ſo their fauour, as vſually it commeth to paſſe procured. We doe indeed intend in publiſhing this treatiſe, the good and peaceable eſtate of this kingdome, and the maintaining of that powerfull and maieſticall authoritie whereunto it hath pleaſed God to make vs ſubiect. Yea we doe earneſtly deſire of him, that theſe treatiſes may haue that effect in al their hearts into whoſe handes they ſhal come: that they (if there be any ſuch) who doe nouriſh in their breaſtes

any finister affections or opinions in this behalf, may be by meanes of them wonne to hartie loue to so gratious a prince & loyall subiection to so lawfull and excellent a kinde of gouernment. Yea that they who haue alreadie receaued these graces from God, may encrease in them, and perfourme all duties which are needfull in regard either of the safetie or the maiestie of their prince, more willingly and chearefully then before, as being perhaps resolued of some pointes, whereof before they doubted. And lastly that as touching the religion and worship of God professed in this land, they who accounte vs no Church (by whome we affirming their opinion to be such, as might easely be shewed out of the word of God to be erroneous) haue beene vehemently charged in the name of God to publish somewhat of the true nature and constitution of a Church for the manifesting of the trueth in that behalfe) may be moued to thinke and acknowledge that God is truely serued, his word preached, his sacramentes administred and his name called vpon in all the publicke assemblies throughout this land. especially by considering the doctrine, nature and state of a publicke Church, the which kinde of Churches not being in vse in the daies of the Apostles, and therfore not mentioned in their writings, seemeth strange to many. This we confesse that we intend in this action, and are perswaded that we may lawfully, yea in some respectes ought necessarely to doe: but we trust that God will neuer so giue vs vp to a senseless minde, as to doe any thing for the procuring of the fauour of men contrarie to the trueth of Gods word and the good of his Church. He maketh an euill bargaine, that throweth himselfe into the bottomlesse sea or rather into the burning furnace of Gods wrath in aduenture of mans fauour, which is vncertaine and momentanie sooner lost then gotten, & in respect of true happinesse altogether vnprofitable. But we trust good reader, that this apologie might haue beene spared and that thou wilt take these simple treatises in good part, as thou hast done the like heretofore. Thus I commend thee as I earnestly desire to be commended by thee to the word and spirit of God to be led into all trueth, and preserued without blame till the day of Christ.

T. M.

THE former treatiſe declareth the ſtate of the kingdome of *Iſraell*, the which we haue endeuoured to learne and ſet downe in plaine manner out of the ſcripture, wherein there is nothing but truth, eſpecially out of the bookes of *Samuell*, the *Kings* & *Chronicles*, wherein the firſt originall, continuance and end, yea the whole nature and condition of this gouernment is at large declared. Where by the kingdome of *Iſraell* we doe not meane that apoſtaticall, rebellious and idolatrous kingdome of the ten tribes vſually called the kingdome of *Iſraell*, or the kingdome of *Samaria*, but the kingdome of *Iuda*: the which we call by the firſt, ancient, and right name of *Iſraell* becauſe our purpoſe is to entreate of the ſtate of it, as it was at the firſt inſtituted by *Samuell*, and as it continued vnder *Saule*, *Dauid* and *Salomon*, in whoſe time it was called the kingdome of *Iſraell*. But in the beginning of the raigne of *Roboam* it loſt ten of the tribes, and together the right name which vſually followeth the greater part. For the which cauſe in the time following it was called the kingdome of *Iuda*, for that the tribe of *Iuda*, did not onely make the greateſt part of it, but alſo had the prerogatiue of the kingdome annexed vnto it. The cauſes by the which we are moued to thinke the ſtate of this kingdome moſt worthy to be carefully ſought out and truely knowen, are theſe: becauſe of all the kingdomes in the world, this onely was inſtituted by God himſelfe, or at the leaſt approued by him, and alſo regiſtred and fully deſcribed in the bookes of the ſcripture, yea and firſt practiſed in the Church of God. In the which reſpectes we cannot doubt, but that the true and perfect knowledge of it doth greately belong to the Church and to all the members of it. And yet we doe not ſpeake of it, as of the onely lawfull forme of gouernement and that which ought to be vſed of the Church in all places. For there is no kinde of gouernment which may not lawfully bee eſtabliſhed among Chriſtians, and as lawfully vſed amongeſt them as this. Neyther as if all kingdomes ſhoulde be squared according

to this rule: from the which they may farre differ without any blame: for the iudiciall lawes of the commonwealth or of the kingdome of *Israel* doe not belong to the Church. Neyther yet doe we affirme this kingdome to be the moſt excellent and conuenient ſtate, and that which chriſtians according to the example of this people ſhoulde earneſtly deſire and ſeeke after: wiſhing rather that euerie one be content with that gouernment which is already eſtabliſhed in the place where he liueth, not thinking of any alteration which is verie dangerous and bringeth with it, as alwaies great troubles, ſo often a finall ouerthrow to the people. But we leaue it to them who profeſſe knowledge and experience in theſe matters to determine what kinde of gouernment is eyther moſt excellent in the owne nature and in contemplation, or moſt conuenient to be put in practiſe. Onely we purpoſe to make a bare and hiſtorical narration of the ſtate of this kingdome, the which we truſt is not vnprofitable but will ſerue for the good of the reader in diuers reſpectes eſpecially in thoſe which haue bene already mentioned.

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The ground of this

treatiſe, we take out of the firſt booke of *Samuel* the 10. Chapter the 25. *verſe, where it is thus written:*

And Samuel *ſpake vnto the people the iudgement of the kingdome: and wrote in a booke: and laide it before the face of the Lorde: &c.*

IT pleaſed God in mercy, to chooſe out of all the nations of the worlde, the people of *Iſrael* to be a peculiar people vnto him ſelfe, on whome he would ſet his whole affection and poure foorth the full treaſures of his bleſſings, both ſpirituall, to wit, his couenant and his promiſes, his word and his Church, his worſhippe and his viſible preſence, yea which is all in all, his owne onely ſonne the ſauiour of the worlde and with him eternall ſaluation: and alſo temporall, as namely continuall deliuerance from all daungers, in *Ægypt*,

in the wildernesse and in the lande of *Chanaan*: a fruitfull land to dwell in, wise and puisant iudges to gouerne them and to saue them out of the handes of all enemies, from *Moyses* to *Samuel*. But this people was an vnfaithfull, that is to say, an vngracious people, and did neither worthely esteeme nor carefully keepe the blessinges bestowed vpon them: but as they were in nature and conditions, so they did affect to be in all other respectes like vnto the prophane nations of the earth: and therefore they chaunged both the ciuill and also the ecclesiasticall state appointed by God, insomuch that for the true worship of God they did often take vnto themselues the idolatrie of the heathen, and in steede of the iudges by whome they had beene gouerned now 400. yeares, they would needes haue a king set ouer them as other nations had. The which desire although it were greately displeasing in the eyes of God and of *Samuel*, yet by the importunitie of the people, it was obtained: insomuch that in steede of the sonnes of *Samuel*, who gouerned the lande in their fathers age, *Saule* the sonne of *Cis* was annointed kinge of *Israell*. This chaunge of the ciuill magistrate beeing made, it did of necessitie followe, that there shoulde bee a chaunge of the lawes also, by the which the people were gouerned, according to that which is commonly saide, newe Lordes must haue newe lawes. For although they tooke the occasion of this alteration, at the personal faultes of the sonnes of *Samuel*, yet they chaunged not onely the gouernour but also the gouernment it selfe, and brought in

Why the people desired an alteration of the state.

The occasion of this alteration.

in an other kinde of gouernment farre different from that which was before in force, and therefore requiring newe lawes, whereupon to ſtand. Yea the proceſſe of this treatiſe will in part declare, that the difference betwixt theſe two gouernmentes, the one of the *Iudges* and the other of the *Kinges* was ſo great that the lawes of the one eſtate coulde no more agree to the other, then the furniture of a mightie gyant will ſerue a childe or the baſe apparrell of a meane man, beſeeme a ſtatelie prince. In conſideration whereof *Samuell* or rather GOD by the miniſterie of *Samuell*, as hee had giuen to the people a king, ſo in the next place hee giueth vnto them the ſtate of a kingdome, and that by eſtabliſhing thoſe orders and lawes according to the which both the king ſhoulde rule and the people obey. Not that hee did preſcribe vnto them any newe iudiciall lawes, but onely he made the fundamentall lawes of the kingdome, the which are heere called *the iudgement* of the kingdome, that is, the verie nature, condition and manner of this newe gouernment, the proper lawes of it, and as it were, the verie markes by the which it may bee iudged, that is, knowen in it ſelf, and diſtinguiſhed from all other kindes of gouernment. For ſo the word heere vſed doth ſignifie in manie places of the ſcripture, as namely, 2. *Kinges*. 1. 7. where *Achaſia* aſketh his meſſengers, what is the iudgemente of the man, whome they ſaide to be *Elias*, that is, what was his behauiour, his apparrell, his countenaunce, and as we doe vſually ſay, what

manner of man is hee: ſo heere the iudgement of the kingdome is to be vnderſtood. Likewiſe by the face of GOD heere is meant the place of the preſence of God, to witte the tabernacle wherein God was worſhipped, or more ſpecially the Arke with the propitiatorie, which was a viſible ſigne of the preſence of God. Thus much of the occaſion, and meaning of theſe wordes, which wee may handle in this order; That firſt we ſpeake of that which is heere called the iudgement of the kingdome which is the doctrine of it, and in the ſeconde place conſider the actions of *Samuell* mentioned in the text: the which are three in number. The firſt is, that he ſpake this doctrine of the kingdome to the people, the ſecond, that he wrote it in a booke, the thirde is, that hee laide the booke before the Lorde: of theſe in order.

Sect. II.

BVt before wee come to the ſpeciall doctrine of this kingdome, it will not be eyther vnprofitable or impertinent if we doe briefly conſider the generall doctrine of magiſtracie. The which as it is worthy diligentlie to be handled and commended to the Church of GOD; ſo it will giue greate lighte to this whole treatiſe following. Magiſtracie therefore is not a meere deuiſe of man, as they who contemne and

labour

labour to ouerthrow all authoritie, ſpeaking euil of thoſe things which they know not, haue imagined: but an ordinance of God Rom. 13. 12. *There is no power but of GOD, he therefore that reſiſteth the power reſiſteth the ordinance of God.* But it may be thought that it is not gods ordinance ſeeing it cannot be ſhewed that euer it was eſtabliſhed by God throughout the worlde, but rather inuented and continued by men excelling others in ſtrength and in ambition, whereby they were both moued to deſire ſuperioritie and alſo enabled to accompliſh their deſire, and ſo haue by violence, bloudſhed outrage tyrannie and al manner of impietie againſt God, and iniuſtice in regarde of men both gotten and vſurped the places of rulers. So that ſeeing this hath beene the originall of the authoritie almoſt of all rulers, we cannot make it the iuſtitution of God, eſpecially ſeeing that it doth not appeare that God did euer commaund that there ſhould be magiſtrates ſette vppe ouer the people throughout the whole worlde, only amongſt the *Iewes* magiſtracie was ſette vp by his commaundement but not in any place beſide. Whereunto wee anſwere, that the abuſes of magiſtracie, although many and grieuous, cannot take away the lawfull vſe of it. And further that the cauſe why there is no expreſſe commaundement in the word of God enioyning that magiſtracie ſhould be ſet vp in all places, is, for that the worde of God doth not belong to the whole world but only to the Church

Magiſtracie Gods ordinance.

which is in all times, and especially was in the first ages of the worlde, the least part, yea sometimes as nothing in comparison of the huge number of infidels. But in the Church, God hath from time to time both commaunded and established the vse of magistracie and seuerely punished the contempt of it: as might be shewed by examples in all ages. For although there coulde be no publicke magistracie in the Church till the dayes of *Moses*, because vntill that time the Church was contained within the compasse of one or a fewe families, yet there was priuate gouernement which had no lesse force and authoritie then when the number of the Church encreasing to a whole nation, publike magistracie was erected. For the first borne of the familie was the ruler, and as it were a Lorde to the rest, as *Iacob* doth call *Esau*, *Genesis*. 33. 13. 14. But although magistracie hath beene by the expresse commaundement of GOD established onely in the Churche, yet it belongeth as much to infidels. For it is instituted by God, not as he is the Sauiour of his Church, but as hee is the creatour and preseruer of all men. Therefore howsoeuer God doth not vouchsafe his loue and eternall life comming thereof to anie of those who are not of his Church, yet as the Apostle witnesseth, *Romanes*. 3. 29. Hee is the GOD not onely of the *Iewes*, who onely were then his Church, but also of the Gentiles. In this respect as also in regarde of his faithfull people with whome

The church hath neuer beene without magistracie.

whome they liue, and for other cauſes, he doth beſtowe vppon them manie temporall bleſſinges, letting the raine to fall downe and the ſunne to ſhine vppon them, and alſo in making them partakers of this ordinaunce of magiſtracie by the which they may liue in order and peace, ſafely and quietly enioying all the temporall commodities of this preſente life. The meanes by the which God doth ſette vppe this his ordinaunce amongeſt infidels, who are deſtitute of his worde, is the light of nature remayning in the mindes of men, by the which they doe eaſelie both ſee the manifolde commodities which come by magiſtracie and alſo deſire to be made partakers thereof. For although by reaſon of the corruption of our nature, fewe can liue in due ſubiection vnto authoritie, with a contented minde, yet almoſt all men when they are without magiſtrates, doe of themſelues deſire to haue ſome to gouerne, and no maruaile: ſeeing that the deformitie and inconueniences which the wante of magiſtrates bringeth, are euidente to all men, for that a people in ſuch a ſtate is like a to bodie without a head to mooue it. The experience heereof wee haue euen in this people of the *Iewes* who did voluntarilie without anie compulſion deſire a king, and that in a moſt earneſt manner. Thus we ſee that magiſtracie is the ordinance of God, whereof this doth neceſſarily inſue, that it is not as an vnholie, prophane and impure ſtate, or to be vilely eſteemed of, as many doe affirme and account it to be, who doe falſely thinke

How God erecteth magiſtracie among infidels.

that the beautie of the Church cannot appeare, neither her authoritie be sufficiently extolled and established; but by deforming and treading vnder foote this diuine ordinance of ciuill magistracie, the which as it is most acceptable to God so it ought to be had in greate honour by all men. Lastly the endes why magistracie was appointed by God are two; The first is the representing of his glory here on earth. The second is the procuring of the good of man. For the first; The magistrate is Gods deputie and vice gerent here on earth to gouerne men and to keepe the world in order without confusion: euen as we see that greate monarches haue many legates and deputies, by whome they rule their seuerall prouinces: and therfore God doth communicate to them as his office so also his name, and calleth them Gods, in the which respect the magistrate is a liuely, yea a liuing Image of God; first of his excellencie, in that he is taken from the common sort and condition of men, and set aloft: therefore he is to be honoured. Secondly of the wisdome of God in that he is able to foresee imminent dangers, to make fit lawes and orders, to iudge of right and wrong, and to keepe his people in peace and mutuall concorde, and therefore he is to be reuerenced, and to be obeyed in his lawes and edictes. Thirdly of the iustice of God, in that he doth seuerely punish the greate misdemeanour of malefactors, and therefore he is to be feared. Fourthly of the mercie of God, in that he doth gratiously with fauour passe by and winke

Why God appointed magistracie.

In what respect the magistrate beareth the image of God.

winke at ſmall offences, and therefore he is to be praiſed. And laſtly he carieth the image of the goodnes of God in that by his meanes foreſeeing, preuenting and repelling all dangers and troubles, we do inioy all manner of bleſſings both temporal and eternall euen life and liberty, plentie of all thinges and proſperity, houſes and landes, wiues and children, friendes and acquaintance, and that which is much more to be eſteemed, the true ſeruice and worſhip of God, his holy worde, and in one worde, all thinges needfull in regard eyther of bodie or ſoule, and therefore the magiſtrate is vnfainedly to be loued and praiſed. The ſecond end why magiſtracie was appointed is the good of man, that by this meanes, they might liue in peace, ſafety, and order. But of the ſeuerall commodities, which magiſtracie bringeth, we doe not purpoſe to entreat, becauſe they are commonly known although more enioyed then conſidered: as alſo for that they may in part be gathered of that which hath beene ſpoken.

Sect. III.

THus we haue by the generall doctrine of magiſtracie an entrance made to the ſpeciall doctrine of the kingdome of *Iſraell*; wherein we haue many ſeueral points to conſider, which for order and memorie ſake may be reduced to two heades: whereof the firſt containeth the ſtate of this kingdom in reſpect of men or of the people of *Iſrael*, the ſecond,

the ſtate of it in reſpect of God. The firſt head hath the greateſt part of the difference of this kingdome from the former gouernment of Iudges, conſiſting eſpecially in two thinges, the ſpeciall power which it had ouer the people, and the ſpeciall maieſtie of it, both which were exceeding great in this ſtate, yea ſo great, that in theſe reſpectes the gouernment of the iudges may ſeeme not onely a meane but almoſt a priuate eſtate. Hence it is that this kingdome of *Iſrael* is by *Iacob* propheſying of it, *Gen.* 49. 9. compared to a Lion the which doth in ſtrength and eſpecially in a maieſticall ſtatelineſſe ſo farre exceede all other beaſtes, that it is vſually called the king of them. If we deſire to knowe howe it came to paſſe that there was ſo greate power and maieſtie giuen to this kingdome, we muſt haue recourſe to the originall of it. The cauſes of the ſetting vppe of this eſtate were two: The firſt is that which may be ſaide to bee the cauſe of all thinges in the worlde, to witte, the eternall counſell and decree of God by the which it was before al ages appointed, that the king of *Iſrael* ſhoulde be a type of Chriſt, and his temporarie gouernment a type of the ſpirituall and eternall kingdome of Chriſt as is afterwarde to be declared. Nowe that this kingdome might be a fitte and liuely type, it was needfull that it ſhoulde be endued with a greate meaſure of power and maieſtie, that ſo it might the more liuely repreſente the infinite power and authoritie which the Meſſias was to haue ouer all creatures in heauen and in earth, and likewiſe his vnſpeak-

The kingdome of Iſrael a type of Chriſtes kingdome.

able

able and incomprehenſible maieſty and glorie filling the heauen of heauens: The ſecond cauſe of the greate power and maieſty of this kingdome was the deſire or rather the will of the people who did ſo earneſtly, yea ſo eagerly and importunately call for this ſtately gouernment that they would take no denyall, nor heare any thing which coulde be alledged to be contrarie. For that the people did alwaies deſire this ſtate, we may ſee, *Deutro.17.14.* where God foretelleth this; that *when they were once poſſeſſed of the lande they woulde haue a King*, and *Iudg.* 8. 22. where they offer to make *Gedeon* king: and more plainely, *Iudges. 9.* where they like *Abimeleches* opinion ſaying, *that it was better for them to haue one then many to raigne ouer them*. Neyther did they deſire to haue one ſette ouer them with the bare name and title of a kinge or with anie meane authoritie, but that hee ſhoulde haue power and maieſtie in the higheſt degree. For howſoeuer it might ſeeme that this their deſire was in ſome reſpecte incommodious to themſelues, for that the greater power they gaue to the king, the leſſe libertie they lefte to themſelues, and the greater that his pompe and maieſtie was, the more heauie tributes muſt be impoſed on them for the maintayning of it, yet they did ſo vehementlie deſire to be like to other nations in a ſtately monarchie, that they thought no price too greate for it, thinking belike, as it is commonlye ſaide, that it was greater honour for them to make a mightie and a glorious Kinge,

then to be kings theſelues as euery one was in the time of the Iudges wherein euery man did that which was good in his own eyes, becauſe they had no king to order them, *Iudg.* 18.1.19.1. And yet we do not deny, but that in ordaining ſo mighty & maieſtical an authority they thought it would be for their owne good howſoeuer it might ſeeme to derogate from their liberty and profitte, and that the commodities would be moe and more waightie then the inconueniences of it: whe rein whether they did iudge right or no let others determine.

Sect. IIII.

NOW we are to come to the particular declaration of theſe things. Firſt of the power of this kingdome, and ſecondly of the maieſtie of it: The doctrine of the power hath in it theſe foure queſtions; The firſt is, whether the power of the king were whole or deuided. The ſecond, whether it were generall ouer all perſons and cauſes or reſtrained: The third, whether it were abſolute, or tied to lawes: The laſt whether it were a milde or a peremptory power. The power whereof we doe intreate, is the full, ſupreame and vniuerſall authoritie (for of any inferiour power we doe not ſpeake) of gouerning the people and of ordering all their publicke affaires: the which before that this kingdome was ſet vp, was not wholy in any one hand, but deuided amongſt many. For it was partly in the handes of God, partly

partly in the handes of the iudge which was for the time, partly in the handes of the elders or ſenat, and partly in the handes of the bodie of the people. For the firſt where we ſay that God had a part of this authoritie, we doe not conſider him ſimply as God, for in that reſpect, not a part only but the whole ſupreame power not of that country onely, but of all the nations in the world, yea of heauen and earth was and is in his handes: but we conſider him as he was after a ſpeciall manner the king and ruler of this people, ſo as he neuer was or will be to any other nation. The actions of God, which did proceede from this his regal authoritie were theſe. Firſt that he gaue to this people iudiciall lawes and conſtitutions which is part of the office not of God, for then theſe iudiciall lawes ſhould belong to the whole world, ſeeing GOD is the God, not of the *Iewes* only but alſo of the gentils. But other nations are not tyed to theſe laws but only to the morall law, and to theſe Iudicials ſo farre as they are morall, to wit, to the grounds and equitie of them, but not to the lawes themſelues. The ſecond thing which God did by vertue of this authoritie was the ſupreme adminiſtration of their battailes in caſes of greate extremitie. For as greate princes ſende captaines to fight in their ſteade, yet according to their direction and appointment, ſo God did immediately either by his word or ſpirit ſtirre vp ſome man to fight the battailes of the people and did directe them in ſuch actions. And this *Gedeon* acknowledgeth

How God was the king of Iſrael.

ledgeth, *Iudges*. 7. 20. Where hee ſaith, *the ſworde of the Lorde and of* Gedeon. In theſe reſpectes GOD was the kinge of this nation as *Gedeon* doth confeſſe, *Iudges*. 8. 23. who ſo anſwereth the people going aboute to make him kinge, *that neyther hee nor anie of his poſteritie ſhoulde raigne ouer them*, but God ſhoulde ſtill bee their kinge. But after that they had made a kinge, neyther did the iudiciall lawes retayne their full force, neyther did GOD himſelfe appoynte Captaines ouer the Armies, but all was done according to the will and commaundement of the kinges: who although they did keepe the iudiciall lawe in parte, and for the greate extremities in warre aſked counſell of God, yet they were free in both theſe reſpectes, as we are afterwarde to declare more at large. So that by the comming in of theſe kinges, God himſelfe (if we may ſo baſely ſpeake of his glorious maieſtie) was put out of his office, as hee himſelfe doth confeſſe. 1. *Sam.* 8. 7. where hee ſpeaketh to *Samuell* not to be grieued, for that the people had caſt off his and his ſonnes gouernment, for indeede, ſaith God, *they haue not deſpiſed or caſt awaie thee, but mee, and haue refuſed that I ſhoulde raigne ouer them*. In the ſeconde place, the iudges had parte of this ſupreame authoritie, who although in the greateſt matters they were ouer-ruled by the worde of God, yet in the ordinarie adminiſtration eſpecially of warelike affaires, they were the chiefe. And therefore the ſtate of the common wealth from *Moſes* to *Saule* the

The iudicial law in part abrogated by the erecting of this kingdome.

God put from his kingdome.

the firſt king is called the gouernment of the Iudges: the which did wholly ceaſe after that *Saule* was created king: for the Captaines of the warre were either the kinges themſelues or whom it pleaſed them to appointe. So wee reade that *Dauid* placed and diſplaced *Ioab*, at his pleaſure. Thirdlie the bodie of the people ioyning together in a general aſſembly had a part, yea the greateſt part of this authoritie, and likewiſe the elders (who were a compendious bodie of the people) had their part eſpecially in ciuill adminiſtration in the time of peace, *Iudg.* 20. *The children of Iſrael came together as one man to the Lord in Maſpha*, to whome the leuite maketh his complaint as vnto them who had authoritie to reuenge the villanie done vnto him, deſiring them to determine of that cauſe: as they did with greate ſeueritie. The cauſes why the people and the elders had parte of this ſupreme authoritie, were theſe; Firſt for that they did neuer giue the whole power ouer themſelues into the handes of anie of the Iudges, but onely did as it were vſe them to be their Captaines and leaders in the time of warre: the which beeing ended, vſually the iudge returned to his owne houſe and priuate eſtate till the like neceſſitie called him abroade againe: but during the time of peace they did not meddle much with ciuill iuriſdiction but onely hearde thoſe cauſes which were brought vnto them as to fitte arbiters, becauſe they were men renoumed eyther for their valour, or becauſe they were prophetes, as were *Debora* and *Samuell*, or had the office of the high prieſte as had *Ely*. Hence it is that in this

What authoritie the people had before the time of the Kinges.

booke of iudges there is no mention made of their ciuil iudgements or that they did cal together the Senate or the people, vnleſſe it were to warre, or of any edictes which they made or of faults which they did redreſſe or puniſh. Only of *Samuel* it is written *that he went about the land to iudge the people*, and of Debora *that the people brought their controuerſies to her*. The ſecond cauſe of the authoritie of the elders and people, was the want a Iudge: for whenas the Iudge died, they did not ſtreightway put another in his place vntill they had occaſion giuen by warre: during which time of vacation, the elders and people in euery citie did iudge their owne cauſes, and meeting together in a common aſſẽbly did order publike matters although ſeldome and negligently as the people vſe to gouerne. So that they wanted a Iudge as often as they had one. But when once they had a king created, there did no more any ſupreame authoritie remaine either in elders or people, all being giuen vnto the hands of the king, who had no man which did participat with him in his authoritie: For we are not to thinke that in this ſtate the king was the chiefe gouernour and the elders, ſenators and inferiour officers, fellow gouernours and as it were his mates. For all within the land of *Iſrael* were to the king meere priuate men, ſo that if any had authoritie in reſpect of the people, they had it all from him, as from the fountaine: all the officers of the kingdome, all the Iudges of ciuill cauſes and the captaines of the armies were appointted by him. Yea they were

No authoritie in Iſrael but in the hands of the king.

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so farre from hauing any authoritie in respect of the king, that all the people with their magistrates and officers of what kinde soeuer, are vsually called the kinges seruantes: so 2. *Chro.* 10. 6. *The counsellers of Salomon are saide to haue stood before his face*, to wit, waiting and attending his pleasure, so *Esa.* 37. 5. *Officers of the king and elders of the priestes* are called *the kings seruantes*. For the state of this kingdome was not such a gouernment as both hath beene and is at this day in vse in many places, where the people to auoide confusion, and for the administration of iustice, and of other publike affaires, doe set one ouer them, yea and giue vnto him although improperly the name of a king, reseruing to themselues authority eyther to displace him at their pleasure or at the least to controll his doings, which they thinke to be wrong, to call him to account of his administration, yea if need be, to rise vp in armes against him and to lay violent handes vpon him: This was no such gouernment, but a kingdome both in name and in trueth: wherein none had any iot of supreame authority saue the king onely.

Sect. V.

BVT if it be graunted that there was no authoritie in the land which could associate it selfe with the authoritie of the king or any way intermeddle with his lawful administration as long as he did rule with religion and iustice for the glory of God & the good of the people, yet it may seeme that there

was ſome authoritie to reſtraine him if at any time he ſhould be impetuous or vniuſt in his gouernment: whereby he ſhould be, eyther brought to a lawfull manner of ruling, or elſe if he were incorrigible, depoſed from his kingdome. For otherwiſe the people might be miſerably oppreſſed, religion defaced, yea all thinges turned vpſide downe and in the ende the common wealth vtterly ouerthrowen: and therefore that both wiſedome, reaſon and neceſſitie, and the glorie of God and the good of men doe require that there ſhould be in *Iſraell* ſome other authoritie eyther in the people, or in the prieſtes, in the ſenate, or in the inferiour magiſtrates, the which ſhould neuer be eyther vſed or once mentioned, but againſt thoſe kinges which did degenerate into violent and bloody tyrantes, euen as men vſe a falſe & vnder raine to pull in ſtrong headed horſes which, otherwiſe would runne into ſome pit & ſo deſtroy both themſelues & the riders. This reaſon taken from the ſafety of the people of ſtates and commonwealthes, the ground, ſquare, and end of all good pollicie carieth with it ſuch a faire ſhew of equitie and neceſſitie that like vnto a violent ſtreame it hath caried many headlong in heate to condemne and reiect vtterly theſe abſolute Monarchies as tyrannicall and barbarous kindes of gouernment pernitious to men, yea altogether vnlawful and vnmeete for the Church of God. But we ought not to ſuffer our ſelues to be deceiued by any appearance or pretence whatſoeuer or in reſpect of any inconueniences, although neuer ſo great to iudge that to be vnlawfull and prophane, which

God

God by eſtabliſhing it in his Church hath ſhewed to be holy and lawfull. But for the further reſoluing of this queſtion, it is requiſite that we againe put you in minde, that we doe not heere ſpeake, eyther what ought to be the ſtate of al kingdomes in this behalfe, or that this is the beſt kinde of gouernment, but only doe ſhew what was the ſtate of this kingdome of *Israell*. In the which it ſeemeth that the whole power of ruling the lande was giuen by God and by the people into the handes of the king, without any exception whatſoeuer: inſomuch that the people did not reſerue to themſelues any power whereby they might lawfully reſiſt his authoritie or oppoſe themſelues to his proceedings although vnlawfull and vniuſt, much leſſe take from him the kingdome, or to offer any manner of violence vnto his perſon. For the authoritie of this king ouer his people was no leſſe then is the authoritie of a father in his familie in reſpect of his children, who if he doe iniuriouſly intreat any of them or not carefully keep his own goods or liue any way diſorderly, it is the duety of his children, if not with ſilence to ſuffer it, yet with great modeſty to admoniſh him of it. But if they ſhould ioyne themſelues together, and offer any violence vnto him eſpecially if they ſhould throw him out of his houſe, all men woulde count them rebellious and vngratious children. But if they ſhoulde take his life from him, they were to be eſteemed notoriouſly wicked, ye rather as monſters, worthy to be abhorred of all men. So, it ſeemeth that the ſtate of this kingdome was ſuch as that no ſubiect of what place ſoeuer,

The king to his ſubiects as a father to his children.

no not the whol people iointly could lawfully vſe any violence againſt the kings perſon or proceedinges: and that the king might although not lawfully in reſpect of the lawe of God, of men, or of nature, yet ſafely and freely in reſpect of his ſubiectes doe whatſoeuer pleaſed him: according as *Iacob* foretelleth, *Gen. 49. 9. that Iuda the king of his brethren ſhould be as the great Lion who when he laieth himſelfe downe, who ſhall raiſe him vppe or diſquiet him?* The trueth heereof appeareth in the whole courſe of the ſtory of the kings who præſuming vpon this whole and vndeuided authority, did neuer feare or doubt to doe whatſoeuer they liſted without aſking leaue eyther at nobles, elders, or people. Hence came that fooliſh, and tyrannicall anſwer which *Roboboã* made to the people threatning them, 1. *King.* 12. 12. in this manner, *My leaſt part ſhal be bigger then my fathers loynes*, whereby he meant that he would encreaſe thoſe heauie burdens of tributes, which his father had laide vpon them. For but that he knewe verie well the ſtate of his kingdome to be ſuch, as that he might both ſay and doe what he liſted without controlement, he had beene more then mad to make ſuch an anſwere. And hence it came that the idolatrous kinges did neuer ſticke by their ſole authoritie to ſet vp open idolatrie not once minding who would be offended therewith: and likewiſe the continuall practiſe of the people doth declare that they did not violently oppoſe themſelues to the doings eyther of the good or of the wicked kinges, but ſuffered religion to ſtand and fall according to their pleaſure. Yea the dealing of God himſelfe doth proone

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the same, who when he purposed to preserue *Dauid* against the fury of *Saule*, would neuer suffer him to oppose *Ceila* or any other of *Saules* cities against him but made him fly first into the mountains and deserts, and afterwardes out of the land to the *Philistines*. Yea *Dauid* although he were appointed by the expresse worde of God to succeede *Saule* in the kingdome, yet he was so farre from laying violent handes vpon him, that as we reade, 1. *Sam.* 24. 6. *his heart smote him*, that is, his conscience did accuse him that he had behaued himselfe disloyally against the king, in that he had offered violence to the kings garment, because that was as a threatning of death vnto him and a greate disgrace. Yea further we doe not reade, that God did euer by any of his prophets stirre vp the people to maintaine his true worshippe by violence against the kinges, or euer reproue them because they had suffered them to set vppe idolatrie, which is an euident proofe of this point. For if it had beene lawfull to resist in any case, then surely in the maintenance of the true worshippe of God and of his glorie. But heereof there is a great question made: for although this king had power in ciuill matters to doe not onely right & iustice without the helpe of any other power, but also wrong without resistance, shall we therefore giue vnto him this power in the cause of religion that he may deface the worshippe of God at his pleasure? It may seeme much better that not onely kings should be throwen downe from their thrones, but also that heauen and earth shoulde goe togither, then that God should be dishonoured and detestable idolatrie

The prophets neuer reproue the people for not resisting the idolatrous kings.

trie erected. We confeſſe that it is a moſt fearefull thing that the king of *Iſraell* who hath his authority from God, ſhould vſe the ſame to diſhonor God and thruſt not only men out of their houſes & landes, but alſo the great God of heauen & earth out of his tẽple and Church, yea in trueth (in ſome ſort) out of the world: for God had tyed his viſible Church to this land. And therefore we anſwere that as it is vſually ſaide, *Si ius violandum, regni cauſa violandum*, ſo *Si ius regni ſit violandum, religionis cauſa eſt violandum*, that if it be lawfull for the people of *Iſraell* for any cauſe to reſiſt their lawfull king, it is lawfull in the defence of the true religion and Gods glory. But as hath beene ſaid, it ſeemeth that the ſtate of this kingdome would not beare any reſiſtance no not in this caſe, much leſſe in any other. No man, yea no company of men could for any offence committed by the king, eyther againſt God or man, the firſt or ſecond table, call him to account, ſummon him to appeare, in iudgement, or vſe any manner of violence eyther in word or deede againſt him. Now we are to anſwere thoſe thinges which may be obiected againſt this aſſertion.

Vnlawfull to vſe violẽce againſt the kieg in the maintenance of religion.

Sect. VI.

FIrſt it may ſeeme agreeable to reaſon that the people ſhould haue power to depoſe their king as well as they had to ſet him vppe. Whereunto we anſwere that although it were at the firſt free vn-

to the people whether they would haue permitted themselues wholly to the power of the king or no, yet when as they had once resigned vp their liberty and authority, it was not in their power to call that their voluntarie graunt backe againe: Secondly we answere that the people neuer had this power in their handes to make whome they would king: they did indeede voluntarilie choose this kinde of gouernment, but God gaue them a king whome they could neyther refuse at the first nor afterwardes depose, to wit, *Saule* with his posteritie, and they being by God reiected, *Dauid* with his seede: for God kept in his hand the power of nominating the king as the expresse wordes of the scripture doe witnesse, *Deutro. 17, 15. Onely thou shalt make him king ouer them whome the Lord thy God shall giue vnto thee.* Againe it may be obiected, forsomuch as not onely kings but also all other magistrates are set vp for the glorie of God, and the good of the people that if they doe not, not onely not further but also hinder these respectes, they do break the condition of the bargain betwixt them & the people, and so do forfait their kingdomes into their hands as *Saul* did forfait his, and *Salomon* by his idolatrie the gouernment of the ten tribes: we answer confessing this to be true that the kings of *Israel* had the kingdome vpon the foresaid condition, but yet neyther the kingdome was giuen nor the condition imposed to them by man but by God: & therefore they could not forfait their kingdom to man but only to God: neither could any man exact this forfaiture at their handes without an extraordinarie and speciall commission

The people could not resume their liberty giuen into the handes of the kings

It belonged not to the people but to God to nominate the king.

from God. So that vntil such time as God did either immediatly by his own hand or by the meanes of some man made the executioner of his will by extraordinarie reuelation, deprive them of their kingdome, euen the wicked and idolatrous kinges did remaine to the people in the full estate and right of the kingdome. So after that both *Saul* had by his disobedience forfeited his kingdome to God, and also *Dauid* was now both appointed by God and annointed by *Samuel*, king in his steade, yet *Saul* remained to the people the onely lawfull king of *Israell*: yea no lesse lawfull then he was before or any other afterwardes, vntil such time as God did take from him both his life and kingdome together. This doth *Dauid* ingenuously confesse, 1. *Sam.* 26.10.11. saying, *that it was not lawfull for himselfe or any other to touch Saule being Gods annointed*, for that he could be dispossessed by none but by God onely: wherein he rested, not doubting *but that God would take him away, either by naturall death, or by the force of the enemie or immediately by his owne hand.* 1. *Sam.* 26.10. Likewise *Salomon* did forfaite his kingdome to God, but yet the ten tribes with al their kings made of themselues, did vnlawfully and impiously rebell against *Roboboam*, for so speaketh *Abiam*, 2. *Chro.* 13.6.7. *You ought to haue acknowledged that God gaue the kingdome of Israel to Dauid and his sonnes for euer, but Ieroboam the sonne of Nebat rose vp and rebelled against his Lord and vaynely men gathered themselues to him and strengthened themselues against Roboboam.* So that although the defection came from the Lord as appeareth, 2. *Chro.* 11.4. and was good in that respect being a iust punishment

Saul remained the lawfull king of Israell after that Dauid was annointed and appointed to the kingdome.

The rebellion of Ieroboam & of the tenne tribes vnlawfull.

niſhment of idolatrie, yet the action of the people rebelling againſt their lawfull and naturall king, was altogether vnlawfull. If it be obiected that *Ieroboam* was called to be king of the ten tribes by the word of God ſent by the miniſtery of the prophet *Achiah*, *King.* 11.31. where God ſaith to *Ieroboam* by the prophet, *that he had giuen to him ten tribes of Iſraell*: to this we make two anſweres; Firſt that although this defection, as it came from God, was good, yet as it was practiſed by *Ieroboam* and the people, it was vnlawful rebellion. For there is in God a ſecret wil the which (when it is contrarie to his reueiled will and worde) cannot be executed by man without ſinne (vnleſſe it be by an extraordinarie diſpenſation) and therefore although God did make this his ſecret will knowen to *Ieroboam*, to make his vnthankfulneſſe in erecting idolatrie the more inexcuſable, yet he did not bid him rebell againſt *Salomon*, neyther did he annointe him king, as he did *Iehu.* 2. *King.* 9.6.7. who had the expreſſe commaundement of God to roote out kinge *Achabs* houſe. Thus God foretolde *Hazael* that hee ſhoulde be kinge of *Syria.* 2. *King.* 8.13. yet he did not approue his deteſtable murthering of the kinge his maſter. So did *Zimri*, 1. *King.* 16.12. although he alſo did execute the ſentence which God had pronounced againſt the houſe of *Baaſa* king of the ten tribes, yet becauſe he was not appointed by God ſo to do, his action was vnlawfull. Secondly we anſwere that if that foretelling of *Ieroboam* were an extraordinarie diſpenſation, yet his example doth not iuſtifie the rebellion of the people or of any other who haue not

Hazaels rebellion foretold by God but not permitted.

this warrant for their actions. But *Dauid* did lawfully rebell against the posteritie of *Saul*, and so did *Iehu* against *Ioram*, 2. *King.* 9. because they had the expresse word of God so to doe. But heere this is to be noted that although this kingdome were at the first so instituted that all the kinges should by their disobedience forfait their kingdome to God, and so be depoſed when he thought good; yet *Dauid* and his posteritie were in a manner freede from this condition and from forfaiting their kingdome to God. For *Dauid* a man according to the heart of God, found such fauour in his sight that he made this solemne lawe, oath, and promise, *that although his children did forsake him; yet he would not take the kingdom from them as he did from Saul but onely chastice them for their sinnes.* And therefore the seede of *Dauid* kept the crowne (yea tho many of them were open idolatours) til the whole nation of the *Iewes* was destroyed and caried away captiue into *Babel* for their idolatrie and other sinnes. Therefore God is saide, 2. *Chro.* 13. 5. to haue giuen this kingdome to *Dauid* by a couenant of salt, that is, by a perpetuall and inuiolable couenant, for so it was needfull that the promises of the Messias shoulde be annexed to some stocke or linage, that out of it hee might continually be expected. But to returne to the matter in hand, if it be heere asked how God did punish the notorius sins & miscemenors of these kings; we answer that he did it either immediatly by his own hand as he did smite *Ozias* with leprosie for his intollerable presumption, 2. *Chr.* 26, 19. or else by some forraine nation or king as by the *Philistines*, *Ægyptians*, *Chaldaans*

God would not take the kingdome from Dauids posterity.

The kingdome so annexed to the house of Dauid, that it could not be taken from it.

Chaldaans, Assyrians, or some other nation and prince whō he vsed as scourges for the misdemeanor of these kings: wherof more hereafter. Now we are to answer to the examples which may seeme to be contrary to this rule, the which if they be indeed contary to it, yet they do not take away this truth for a few wrong actions cānot preiudice a law, yea a long practise and custome of right. But let vs see what they are: First the people do seem to haue resisted *Saul* in that they saued *Ionathan* from death, whereunto he was euen deuoted by the kings solemne oth & promise: we answere that they did perswade the king by reason, not resist him by force as doth appeare by their words, 1. *Sā*. 14. 45. but the example of *Libna* is more plaine, *the which rebelled against Iehorā because he did forsake the Lord*, 2. *Chr*. 21. 10. but this one example is not sufficient, for it is not approued but only barely mentioned by the writer of the story: yea many actions in the scripture are cōmended as proceding from a godly mind which in straight examinatiō would be found vnlawful. Thirdly the deposing of *Athalia*, 2. *Chro*. 23. maketh not against vs. For we do heere speak of a lawful king but she was a meer vsurper: because she was not of *Dauids* seed. Lastly as touching the cōspiracies made against *Ioas* for killing *Zacharias* the son of *Iehoiada*, 2. *Chr*. 24. 25. & against *Amasia* for forsaking the lord, 2. *Chr*. 25. 27. the writer of the story doth not meane that the conspirators were moued by those reasons or had any purpose of reuenging those offences moued by other sinister respects not mentioned, but that God brought those fearefull iudgments vpon these kings for the forsaid sins.

God neuer approued any conspiracy made against any of the kings

Sect. VII.

IT may heere be asked what shoulde then be the issue of the violence and tyranny which any of these kinges might perhaps vse, what order was taken, and what was the behauiour of loyal subiectes in such cases: we answere that the weapons which God gaue vnto his people wherewith to defend themselues against the tyrannie of their lawfull kinges were these. The first is wisedome carefully to auoyde all occasions of the kinges anger and iniurie: and because that they who are disposed to be iniurious to their subiectes, neuer want occasions which they take where none is offered, therefore the next remedie is to auoyde and decline from the violence or iniury it self. Thus did *David* by flying into dens, caues and mountaines, keepe himselfe from the rage of *Saule*. The thirde remedie where the second is wanting, is patience to suffer with a quiet minde, the violence or iniustice of the king which could not be by wisedom eyther preuented or auoyded. The last remedie is to appeale from the vniust sentence of the king not to any man or to any court heere on earth but to the king of kinges euen to God himselfe whose eares are alwaies open to heare those who are oppressed: this remedie is the last, and therfore not to be vsed but in cases of greatest extremitie when as the violence is too too grieuous, shamefull and to mans infirmity altogether intollerable. This meanes did *Samuell* commend

With what weapons this people might fight against their kinges.

commend vnto the people, whereby they shoulde ease themselues of those intollerable burdens of tributes which their king would lay vpon them, 1. *Sam.* 8.18. saying, *then you being thus oppressed by your king,* shall not rebell against him, but *shall cry vnto the Lord.* Where it is added that God wil not heare them when they cry, this is ment that they could not afterwards put down their kings, neyther be freed from their tyranny which by their own wilfulnes they had brought vpon themselues: otherwise God doth heare those who being intollerably iniured by their kinges do appeale vnto him. So we read, 2. *Chro.* 4.22. that when as *Zacharias* was stoned by the commaundement of king *Ioas* hee appealed to God and commended his cause to him. Where the spirit of God hath carefully noted that God receiued his appeale, so that within *one yeare he sent the Armies of the Syrians who destroyed his princes and spoyled Ierusalem.* Yea the seruants of the king by the iust iudgement of God, although vnlawfully, cõspired against him & killed him for the death of *Zacharias.* Yea this was the vsuall meanes wherby God did punish the sinne and represse the rage of idolatrous kings, euen the power of forraine princes into whose handes he did often giue these kings of *Iuda* with their people and kingdome but did neuer by his word arme any of their subiects against them: therin as in al other his actions, obseruing *decorum* which is the rule of seemlines or ciuil order & honesty, vnto the which it is agreeable that kings should be chastened & controlled not by their subiectes and inferiours, but by other kings which are their equals.

Sect. VIII.

LAstly it may be obiected that it is a verie vnlike matter that this people with their wise elders and senatours, were or could be so farre ouerseene as that liuing vnder a moderate gouerment in the which either they neuer had any iniury offered vnto them by their rulers, or if they had, might easely haue it redressed by some other lawful authority, would permit themselues, their wiues and children, landes and libertie to any such authority vnder the which they were subiect to iniury, yea in such sort as that they had no refuge to fly vnto in any extremitie, no superiour authority to appeale vnto, no stronger power to oppose, and finally which both might easely become tyrannicall, and beeing so, could not by any meanes which they could vse, be eyther ended or amended. Whereunto we answere, first as before, that heere we doe onely make a bare narration, what was done, leauing it to those who professe skill in these matters, to iudge whether it were wisely done or no. Secondly that we may giue some reason hereof, that this was done according to the simplicitie of the first ages of the world, wherein men were much more innocent then they are in these dales, and did not so easely inferre iniury to others, and therfore not feare to receiue hurt from others. Whereby it came to passe that men did both safely and securely permit themselues into the handes of others, eyther kinges, Lordes

Why absolute monarchies were more in vse in the first ages of the world.

Lordes or maſters, or any other rulers, without making couenantes with them and taking caution of them for their ſecurity. But the ſtate of the worlde is much altered, for nowe men are growen to that hight and ripenes of craft, deceit, diſſimulation, violence and all other kindes of wickedneſſe, that almoſt euerie man feareth and ſuſpecteth each other, neyther will haue any dealinges with any other without greate pledges of ſecuritie. Heereof it hath come to paſſe that theſe greate monarchies endued with abſolute power, were farre more vſed in the firſt ages of the worlde then in the times following: wherein wee ſee that although a monarchicall ſtate be thought more excellent and commodious then any other kinde of gouernment, yet men dare not giue vnto it this ample and abſolute power, thinking that as that wine is moſt wholſome which is taken not in the full vigor and naturall ſtrength but tempered and delayed with ſome colde liquor; ſo that manarchie is moſt ſafe and acceptable, the power whereof is moderated and yoked with ſome other power of poſitiue lawes or of parliamentes, of the nobilitie or of the people whereby it may be reſtrained from iniurie, iniuſtice and tyranny when it is needefull. Thirdlye we anſwere that if we may as vnſkilfull and ignorante men vſe to doe, iudge of the cauſes by the effectes, and of counſels by the euent, it ſhould ſeeme that this people did not looſe much by this bargaine: for that the ſtate of their common-wealth was much better vnder the

gouernment of the kinges then before, when as the administration of ciuil affaires was very dissolute and remisse; yea often times wholly wanting: for that the publike authoritie, beings as hath beene declared, deuided amongest many, to wit, the iudge, the high priest, the elders, the princes of the tribes, and the people, was eyther wholly or in part neglected of all, so that as it is written, *Iudg.* 21. 25. *euery man did what him listed* both in committing and also in redressing iniuries, *because there was no king in Israel:* but after that there was once a kinge made, they neuer wanted gouernment, yea they had it more strict and seuere then perhaps they desired. Likewise for the other part of the gouernment which is in warlike affaires, it is without question that their state was much bettered by this chaunge. Before, they were a common preie to the nations neere vnto them, and so often subdued and captiuated eyght yeares to *Chusan* King of *Syria Iudg.* 3. 7. to the King of *Moab.* 18. to *Iabin.* 20. yeares, *Iudg.* 4. 3. to the *Madianites* 7. yeares, *Iudg.* 6. 1. to the *Ammonites.* 18. yeares, *Iudg.* 10. 8. 9. to the *Philistines* 40. yeares, *Iudg.* 13. 2. that it might seeme true which many ages afterward was spoken of them, that they were a nation borne to slauery: but by their kings they were not onely freed from beeing so often subdued, but also made conquerers and rulers of other nations. The Iudges deliuered them from their enemies, but their kings deliuered their enemies to them making them tributaries to the people: before they were not pinched with heauie tributs so as afterwards by their kinges, but they were much more often spoi-

led,

led and their land oftentimes wasted by forraine inuasions before in the time of peace the common people did more abound with welth, because they were free from publike burdens, but the publike estate was verie meane, when as it was at the best, & for the most part very beggerly and miserable: vnder the kinges the commonalty was somewhat impouerished and yet they had as we say, some thing for their money, as namely a stately and glorious Monarchie which they did vehemently desire, and whereof they were not a litle proud: sumptuous palaces for their kings to dwel in, and many faire buildinges for their princes and nobles, especially in *Ierusalem* with all manner of prouision correspondent thereunto: secondly they had a costly and famous temple wherein to worship God renowmed throughout the whole world for beautie and magnificencie. Thirdly they had horses and chariots, troupes of horsemen, armies of common soldiers kept at the kinges or rather at the common expenses: yea they had fensed and walled Cities and all such like force whereby to resist and subdue their enemies. So we read, 2. *Chro.* 1. *that Salomon had a thousand, and foure hundred chariots, and twelue thousand horsmen, yea he made siluer as plentifull as stones in Ierusalem, and great summes of money were giuen to him for tribute of the kinges of Egypt, Syria and others there about*: and in one word they had a publike estate farre passing in glory any countrie or kingdome neare vnto them. So that if it be, as wise men doe thinke, better to haue a hard gouernment then an anarchie and confusion, to haue publike liberty from forraine power then popular

The gouernment of the kings compared with the former.

pular licence from obedience of lawes, to be pinched in their purses, then to be slaine & captiuated in their bodies, wiues and children, to suffer iniurie at home, then slauerie abroad, to maintaine their own naturall kinges, then to enrich forraine nations, to be priuately poore, then publikely base, to haue their Cities fenced then their houses trimmed and furnished. Then this people was not so notoriously foolish in choosing this gouernment, as diuers wise men haue thought: Neyther had they a very euill penny-worth tho they bought it with the price of their own liberty. But we doe not take vpon vs to define any thing but leaue it to those who are seene and exercised in these matters. Onely we say that the chiefe commoditie which they looked for by their king, was safetie from their enemies abroad and execution of iustice at home, as appeareth, 1. *Sam.* 8. 20. wherein they were not frustrate of their expectation.

Sect. IX.

THus we see that the power of the kingdom of *Israell*, was wholly in the kings owne handes: no other hauing part thereof. In the next place we are to see how farre this power did stretch it selfe abrode. The answere to this question is this, that the power of this kinge did stretch it selfe as farre as the limittes of his kingdome, or landes did: so that there was not anie person or cause within the compasse of his dominions

nions exempte from it. For the perſons of men, there was no preheminuence of office, no nobilitie or royaltie of bloude, no holineſſe of calling or function, neyther any other prerogatiue whatſoeuer, that coulde giue vnto any man this priuiledge, that he ſhoulde not be ſubiect to the iuriſdiction and power of the king. So *Ioab* was the grand captayne in *Israell*, placed in the higheſt office in the lande; yea in ſuch an office as doth vſually laugh at and contemne the power of the greateſt princes (ſuch vnrulie ſpirites doth militarie licence breede in many men) and ſo great a man as that *Dauid* durſte not in the beginning of his raigne call him to account for murthering *Abner*, but acknowledgeth, *that the ſonnes of* Seruiah *were too harde for him*, as we may reade, 2. *Sam.* 3. 39. yet wee knowe that *Salomon* a peaceable kinge made him ſtoupe to his authoritie, and lay downe his life at his feete. Likewiſe *Adonia* was a man more noble in bloude then Kinge *Salomon*, for he was his elder brother, yet this royall prerogatiue coulde not ſaue his life: and therefore he was put to death by the ſentence of *Salomon*, for aſpyring, nay for looking at, or almoſt for thinking on the kingdome: for the kinge perceiued by his asking of *Abiſage* Kinge *Dauids* concubine, that he ſtill kept his firſte minde. But although both greate and noble men, and all generallie, which haue any place, office, or calling in the common-wealth, be ſubiect to this authoritie, yet it may ſeeme vnmeete that they who

are endued with holy functions, especially they who are placed in the highest authority in the Church, should be at the call and commaundement of the secular power, whereby they might be either wholly dispossessed of their places, or continually troubled & interrupted in ordering the affaires of the Church and the matters of God, and finally iniuriously and contumeliously handled: which thing the holines of their places and persons wil in no wise suffer. For the answere of this doubt it is plaine in the word of God that all ecclesiasticall persons whatsoeuer, yea the chiefe priestes & in them the high priest himself, the prince and head of the priestes who was the type of Christ, the Oracle of God, and on whom the whole glory and maiesty of the priesthood was bestowed, was no lesse subiect & to the iurisdiction of the kinge then he which had the baseste place and calling in the common-wealth. The truth hereof appeareth by the lamentable tragedie of *Abimeleth*, 1. *Sam.* 2. who being summoned by *Saule* to appeare, came with all the priestes that were with him, and being come, acknowledged *Saule* to be his Lord, *Vers.* 12. and did not appeale frō his vniust sentence of death to any other powes. The same end befel his son *Abiathar* who for that he tooke part with *Adonia* was by *Salomon* put out of his office and condemned to die. 1. *King.* 2. 26. And likewise *Zacharias* the son of *Ioiada*, 2. *Chron.* 24. 21. Now although two of these kinges did impiously and tyrannically abuse their authority, yet it doth appeare that they had authority ouer them: yea not onely these examples but the course of the whole

Ecclesiasticall persons subiect to the authoritie and iurisdiction of the king.

scripture

ſcripture and equitie it ſelfe doth ſhew that it ought to be ſo. We knowe that euen Chriſt himſelfe, more holy in perſon and office then all the prieſtes, men or angels in the world, did throughout the whole courſe of his life, ſubmit himſelfe to the ciuill power and at the end of it, did ſuffer himſelfe to be violently apprehended, contumeliouſly entreated, yea vniuſtly cõdemned by the deputy of a heathen Emperour. Likewiſe the Apoſtle *Paule* did appeale and ſubiect himſelfe to the authority of *Ceſar*. Neyther is there any cauſe or reaſon why it ſhould be otherwiſe. For howſoeuer the Romiſh prelates haue not only drawen out their neckes from the ſubiection of princes, but alſo haue inuaded their thrones and ſubdued them vnder their feete, and the whole cleargie ſay to the ciuill power, come not neare nor yet once touch me, becauſe I am holier then thou, and think themſelues too good to be iudged by any, but by their owne ordinarie, yet the trueth is that all perſons as well ciuill as eccleſiaſticall, are and ought to be by the word of God, equally ſubiect to the ciuill power. For ſhall Chriſt himſelfe and in him God himſelfe, ſtand before the iudgement ſeat of princes, and ſhall ſinfull men, nay ſhall wretched wormes thinke them too prophane to be competent iudges in their cauſes? no no: the ſeruant is not aboue the maſter, nor the creature aboue the creator, and therefore we ſay with the Apoſtle *that al ſoules*, that is, euery man that hath a ſoule (that none ſhoulde thinke himſelfe exempted) *ought to be ſubiect to the higher powers, Rom.* 13.1. The ground of the contrary errour, is an arrogant opinion, which pre-

ſumptuous men bearing function in the Church haue of their own holineſſe in reſpect of others, whereas in the Church of God, men who haue ciuil callings are no leſſe holy then they who haue eccleſiaſtical, yea ſomtimes much more holy: they who haue eccleſiaſtical & holy callings, being otherwiſe wicked & prophane: for it is truly ſaid, although impiouſly applied by the rebellious company of *Corah, Numb.* 16. 3. *That not only Moſes & Aaron but euen the whole multitude* of the common people, much more the Lords annoynted is holy. In the next place, we are to ſearch whether that as al perſons, ſo likewiſe al cauſes belonged to the authority of the King of *Iſraell*. Firſt of ciuill then of eccleſiaſticall cauſes: in the firſt kinde it is not needful that we ſhould inſiſt, forſomuch as all men euen they who are moſt ſparing and wary in giuing power to theſe kinges, doe acknowledge that all ciuill cauſes did properly belong to their iuriſdiction: And ſo it was indeede. For the king had authoritie to appointe all the publike officers of his kingdome, who ſhould be his counſellers at home, or his Captaines abroad, who ſhoulde be the iudges of the people, and who of the chiefe ſenate in *Ieruſalem*: and good reaſon it was that he ſhoulde haue this power in theſe cauſes. For ſeeing that his office was eſpecially to iudge the cauſes of the people, and to fight their battailes, for the which purpoſe the people deſired a king, it could not be denied vnto him to appointe thoſe to be his deputies, whom he thought moſt able to diſcharge theſe dueties. Yea further it belonged to him to call all publike aſſemblies, and to or-

der them, to make peace with whom he would, and to goe to battaile against whome he when he thought good. The trueth of this pointe doth so plainely appeare throughout the whole storie, that we need not insist in it.

Sect. X.

NOwe we are to enquire what was the authoritie of the kinge in the matters of the Church, to wit, in ordering the state of religion and of the seruice of God. Whereof there is greate question made whileſt some doe wholly exclude him out of the Church, not permitting him to intermeddle with any affaires belonging vnto it: others suffer him to deale in theſe causes, yet not to beare any great sway or to ouerrule in them: and the third sort giueth vnto him the greateſt part of that ecclesiasticall authoritie which belongeth to man. The which distinction is necessarely to be considered: for God hath not giuen to any man such ful and absolute authoritie in the Church as in the common-wealth, for he hath made Christ the soueraign Lord and King of the Church, to rule it by his owne lawes and worde. Yet one parte of ecclesiasticall iurisdiction belongeth to men who are to establish the diuine lawes of the worship of God, and to make ecclesiastical constitutions for that purpose. But who hath authoritie to doe this, there is all the controuersie: In the first opinion or rather groſſe and palpable

crout are the Biſhops of *Rome* with their adherentes, who that they might through the Church, enter into the common-wealth, inuade the riches, preferments and pleaſures of kinges, and vſurpe their ſtates and crownes; haue thruſt out of the Church this king of *Iſraell* leaſt that by his example other magiſtrates ſhoulde challenge to themſelues authoritie in cauſes eccleſiaſticall. In the ſecond opinion are men otherwiſe ſyncere in iudgement, who in a good meaning & affection to the Church thinke it not ſafe or conuenient to permitte her wholly to the ciuill power, and in a reuerent opinion of her iudge it vnmeete that ciuill rulers ſhould order diuine matters, and ſo make the Church ſay vnto the magiſtrate, touch me not for I am more holy then thou. But we follow the thirde opinion thinking that the eccleſiaſticall authoritie of this land was chiefely, yea in a manner wholly in the handes of the king, and that by his authority the ſtate of religion in generall was wholly ſet vp, maintained, repaired and ordered, yea eccleſiaſtical lawes for this purpoſe eſtabliſhed howſoeuer in making them the aduiſe and conſent of others were for diuers neceſſarie cauſes to be required. The trueth heereof will eaſely appeare if we marke that God did deferre the building of his Temple, the inlarging and beautifying of his worſhippe vntill the time of the kinges, of whome *Dauid* and *Salomon* (which are in this reſpect to be counted the firſt, *Saule* being reiected) did make the ſtate of religion moſt glorious, eſtabliſhed new orders and lawes and that by their owne authoritie, although they had the worde of God both in themſelues

God deferred the building of the Temple till that the kingdome were erected

themselues and from other prophets for their direction. Yea the generall practise of all the kinges of *Israel* of whome euery one by his sole authority, did either set vp or pul downe religion, doth declare how much they had to doe in the gouerning of the Church and to passe ouer with silence the rest of the kinges, let vs onely see how far *Ezechia* did meddle with Church affaires, of whome we read, 2. *Chro.* 29.3. *That he opened the doores of the temple, brought the priestes into it,* made a solemne oration vnto them, teaching them their dueties and stirring them vp to the carefull performance thereof: then when the priestes had according to his direction, clensed the temple before they doe any seruice in it, they returne to the king to know what he would haue further done, *Verse.* 18. *Then the king with the nobles came and brought a sinne-offering which the priest offered at the commaundement of the king* verse. 24. then verse. 27. *the king commaundeth that the whole burnt-offering should be offered*: Againe verse. 31. *he commaundeth that the peoples offeringes shoulde be brought in*. Further in the 30. chapter, *he held a counsel & sent his postes for the keeping of a passouer*: yea, which is worthy to be noted, when as the people being vncleane did receiue the passouer, *Ezechias* himselfe did publikely pray for them and so made them cleane, *verse.* 20. likewise *chap.* 31. *verse.* 2. *Ezechia appointed sundry companies of the priestes and lemites after the diuersity of the ministrations to serue in the temple, and commaunded the people to make prouision of all thinges needfull for them.* and verse 8. and 9. *he came and viewed their prouision,* and questioned with the priestes about it, And vers. 11

He had prepare the chambers in the Temple for ſtore, yea it is added *verſe.* 20. that according to this manner, he did throughout all *Iuda*, and that all the workes about the ſeruice of God, were begunne and proſperouſly ended by him. The ſame manner of ordering the ſtate of the Church appeareth in the ſtorie of *Ioſias* and other Kinges, wherein this may plainely be ſeene that whatſoeuer was done in Church matters, was done by the commaundement and authoritie of the kinge. The occaſions of the contrary opinions, whereby the authoritie of this kingdome in this behalfe is abridged and cut ſhort, either in whole or in part, are theſe: Firſt for that it is thought, that as ciuill and diuine, temporall and eternall matters, do not onely greately differ, but alſo are oppoſite to eache other, ſo that the common-wealth and the Church are two diſtinct, yea contrary bodies gouerned and ordered by their ſeuerall heades, as in this ſtate they make the king to be the chiefe gouernour of the common-wealth, and the high prieſt of the Church. But it is farre otherwiſe, for the Church is not heere a perfect bodie by it ſelfe but maketh the ciuil body more excellent & happie. For euen as when any people, being rude and barbarous, are brought to learning and all kinde of humanitie, there is not a new ſtate or body added vnto them but the former eſtate becommeth better, ſo it is, whenas any nation of infidels becommeth religious, they haue not one head in reſpect of their religion, and another in ciuill matters, but one and the ſame

The Church with the common welth make but one bodie.

for

for both. But heereof more at large in the treatiſe of the publike Church. Neyther ought we to thinke that eyther the office, authoritie, or perſon of this King was any way prophane or vnholy, or in any reſpect vnfitte to intermeddle with diuine matters: for he was and that by the inſtitution of God more holy then others. As for the hurt which came to the Church by beeing permitted to wicked kinges to be ordered at their pleaſure, we confeſſe that it was very greate: for many of them did cleane ouerthrow the true worſhippe of God. Yet there was no remedie for it in the handes of any ſaue onely of God, who is and was able to turne the hearts of kings, as the riuers of waters, yea to ſhorten their daies if they continued obſtinate in their wickednesſe, and to raiſe vppe in their places good and godlie kinges zealous of his glorie, who aboliſhing all idolatrie and eſtabliſhing the true religion by their ſoueraigne and abſolute authoritie in eccleſiaſticall cauſes, did recompence the loſſe, and comfort the griefe which the Church had by the wicked Kinges: for if the peoele had reſiſted the wicked and idolatrous kinges in their proceedinges, they ſhoulde haue diminiſhed the authoritie of godlie kinges, and by vſing violence againſt the wickednesſe of the one, ſhoulde haue bounde the hands and hindred the godly indeuours of the other. And this is the cauſe why men vnto whome the good eſtate of the Church hath beene deare and pretious haue beene loth to permitte the ordering of Churche-cauſes to ciuill rulers,

Reſiſting of wicked kings weakeneth the authority of good kings

becauſe many of them haue beene open enemies to all religion and godlines, and authors of all diſorders. Yea Emperours, Kinges, and Princes haue ſo horribly ſtained themſelues, and beene drunke with the blood of the ſeruantes of God which they ought to haue cheriſhed and preſerued, and haue ſo often ouerthowen the Church, which they ſhoulde haue built and maintained, that many are afraide to commit the Church to their hands who haue oftner ſhewed themſelues cruel wolues then careful ſheepherds. And therefore it hath beene ſaid by many, that princes ſhould looke to their palaces, and leaue the whole care of the Church to the miniſters of the worde, but we ſee the contrary in this example. And therfore we ought not to ſpeake vntruethes no not in the cauſe of God, or to maintaine the ſtate of religion in *Iſrael* by ſpoyling the king of that power which god hath giuen vnto him. Laſtly as touching eccleſiaſtical lawes, which were to be made by men for the putting in practiſe of the worſhip of God, it may ſeem that although the ſetting vp and pulling downe, the reforming and deforming of religion were in the hands of the king, yet to be very vnmeete, that he ſhould meddle in the making of them: whereunto we anſwere that if the whole ordering of the generall ſtate of religion be permitted vnto him, wee cannot exclude him from the making of lawes, whereby the lawes of God are to be executed. The humane lawes of this Church were very fewe, becauſe almoſt all the circumſtances of the ſeruice of God were preſcribed by the ceremoniall lawe: yet there was alwaies neceſſary occaſion

of

of making some, in the which worke the king had the chiefe stroke. Thus did *Dauid* and *Salomon* make many ecclesiastical lawes which continued long after in the Church, and are mentioned by *Iosias* saying 2. *Chro*. 35. 4. *Prepare your selues ye Leuites by your companies according to the writing of Dauid*, and the writing of *Salomon*, yet these lawes were made by the aduise of others, to wit, eyther of the prophets as we may see, 2. *Chro*. 33. 15, or of the Church and people. Thus did *Ezechias* hold a councel, 2. *Chro*, 30. 2. wherin by the aduise of the whole Church, the passeouer was held in the second month: likewise *verse*. 13, *the whole assembly tooke counsell to keepe the feast other seauen daies*: so that although these ecclesiasticall constitutions were established by the sole authority of the king, yet they were aduised by others, that nothing should be done in the Church peremptorely by the absolute authority of the king or any other, but rather by the counsel of others, & so with the good liking of al men. Yea an errour committed in the ordering of the church is more grieuous & dangerous, & therfore was to be auoyded as by al other meanes, so especially by taking the aduise of others in making lawes for this purpose. Yet it did not belong to the king to take vppon him the office of the high priest as we may see in the example of *Ozias*, 2. *Chro*. 26. or to meddle with the proper dueties of any other ecclesiasticall person, or yet to change the ceremonial law, but onely to order the publike state of religion, to make by the aduise of others, and to establishe by his own authority those lawes which serued for that purpose,

Ecclesiasticall constitutions made by the authority of the kinges.

Sect. XI.

THere remaine two other properties of this regall power, to wit, that it was absolute and peremptorie, the which we will propounde verie briefly. For the first, we doe not meane that this power was so loosed from lawes that the king might doe what him listed, for he was tied to some lawes as namely, first to the keeping of the morall law, yea vpon paine of forfaiting and loosing his kingdome if he did wickedly transgresse the same: and if at anie time he did commaund contrarie to this lawe, he was not to be obeyed, 1. *King.* 18. 13. 1. *Sam.* 22. 17. and secondly the fundamentall lawes of the kingdome, the state whereof it was not in his power to alter. Yea also he was tied to the ceremoniall lawe containing the outward manner of the worshippe of God. But he was loosed first from the Iudiciall lawe of God, and secondly from all positiue lawes made by men. By the Iudiciall lawes are vsually ment all those lawes of *Moses* which belong vnto the practise of the second table, and of such dueties as we owe to our neighbour. And it is, as it were, an addition to the seconde Table, as the ceremoniall lawe is to the first. But heere wee meane more specially onely so many of them as did belong to the publike administration of the common-wealth which may properly be called politicall, iudiciall, or forensicall, concerning the manner

ner of adminiſtring iuſtice and iudgement, as namely in what order iudgement ought to beginne and proceede, what puniſhmente ought to be inflicted for euerie ſeuerall offence, and alſo howe they ſhoulde behaue themſelues in battaile: in all which the Iudges, Elders and people had a preſcript forme which they did follow, and were bound by the commaundement of God ſo to doe. But the kinges were freed from theſe lawes, ſo that if they did execute iuſtice and iudgement, it was free for them to doe it in what forme & manner they thought beſt: as for example, the iudiciall lawe required that when any had committed any hainous treſpaſſe there ſhoulde be *two* or three witneſſes ſolemnely produced and that they ſhoulde beginne the execution, and firſt throwe ſtones at the offendour. But the kinges namely *Saule*, *Dauid* and *Salomon* did put diuerſe to death without obſeruation of any of theſe circumſtances. Neyther heerein did they ſinne againſt God and his lawe, becauſe they were freed from it. Yea it belonged to the king to make theſe poſitiue lawes of the circumſtances of executing iudgement, and therefore to be a iudge, a lawgiuer, a kinge and a defender from forraine enemies are all ioyned together. *Iſa.* 33. 22. the Lord is our iudge, our law-giuer, our kinge and he ſhall ſaue vs. Yea the power of this kingdome was ſuch in this behalfe that the kinge might of himſelfe, without calling any to conſultation, make, publiſhe, eſtabliſhe and execute lawes and edictes, whereof there are manie examples:

The kings exempted from the Iudiciall lawes.

yet it was more vſuall, yea and conuenient in regard both of king and people, that the aduiſe of the prieſts, prophets, rulers and elders of the people ſhoulde be taken. Laſtly this power of this kingdome, herein differeth from the power of the Iudges, Elders and of the people in that it was not ſo gentle and milde but after a ſort, a fierce and peremptorie power as may eaſelie be gathered by that which hath beene ſpoken of it: for where there is a greate, generall and abſolute power wholly in any one hand, it muſt needs be of this nature. Hence it was that the people ſtood in farre greater awe of this authority, then of any other, inſomuch that the lawes, edictes and commaundementes of the kinges were like vnto the roaring of a Lyon, whereat all the beaſtes in the forreſt doe tremble and quake for feare. Yea their whole behauiour was much more reuerent to the kinges then to their other rulers. So we read, *Iudg.* 8. 1. and 12. that whenas *Gedeon and Iepht a had gotten notable victories of the enemie, the Ephramites came vpon them very preſumptuouſly to quarrell with them bec auſe forſooth they had not taken them with thē to the battaile*: but they did not vſe to aske their kings any ſuch queſtions, or to require any reaſon of their doings, but did readelie come when they called, goe when they ſent, and do whatſoeuer thing was inioined by them. Yea we may wel thinke that the cauſe why *Rehoboam* gaue the people ſuch a ſtrange anſwere, was not for that he ment to increaſe their tributes, for there was no cauſe why he ſhoulde ſo doe, the temple and the kinges pallaces being builte, and the king being furniſhed with all thinges requiſite

eyther

eyther for maiesty at home, or strength abroade, for the which purpose those gret tributes were imposed, but rather because he and his young counsell were highly offended and inflamed with anger against the people, for that they did offer to make him a conditionall king, who should not raigne, but vpon those conditions which they propounded. To take one example of many and so to conclude this point, and specially the first edict which the first king made, and that by the immediate motion of the spirit of God, because this is most for the purpose of the matter in hand. We read. 1. *Sam.* 11. 17. that whenas *Saule* was to call the people together to battaile, he gaue foorth such a peremptorie commaundement as neuer any of the Iudges or Elders did. For taking a couple of oxen, and deuiding them into peeces, he sent them to all parties of the land with this message that whosoeuer did not follow him to battaile, so shoulde it be done to his oxen. Whereupon the people came roundly as one man, for that, as the text noteth, the feare of the Lord, that is of this greate power which the Lord had giuen to the king, fell vpon them. *Saule* might haue said with *Dauid* I am yet a tender and newe king and haue many enemies: wherefore it is not meete that I shoulde exasperate the people by threatning them: but it was the will of God, that the people shoulde see in the beginning to what a kinde of power they had submitted themselues.

Sect. XII.

THus much of the power or authority of this kingdome, the ſecond part of the doctrine of it is the maieſty of it; & the fundamentall lawes of the kingdom belonging therunto. The maieſty of the kingdom is the great glorie and excellency, wherein it far paſſeth other kindes of gouernment, and for the which it is much more highly eſteemed. It was procured by theſe meanes; Firſt by that exceeding great power whereof we haue ſpoken: for whereas the whole adminiſtration of all thinges is in the handes of one, there the good eſtate of all men publikely and of euery one particularly doth depend on him, whereby it commeth to paſſe that all mens eyes are ſet on him, yea all men doe honour, praiſe and admire him in whom they ſee great authoritie and riches, and whoſe wiſedome is more conſpicuous then any others beſides. Secondly this kingdome was maieſticall by the firſt originall of it, which it had not from man but from God. This law is written, *Deut.17.14. When thou haſt poſſeſſed the land and ſayeſt, I will haue a king to raigne ouer me, thou ſhalt make him king whome the Lord thy God ſhall chooſe:* and ſo the euent proued, for the ſtate of this kingdome in generall came from the people, to whome alſo it belonged ſolemnly to acknowledge him whom God did appoint: but the nomination of the particular man on whom this honour ſhould be beſtowed came from God

Great power bringeth with it great maieſty.

God who appointed first *Saul* with his posterity and afterwardes (*Saul* being reiected) *Dauid* and his seed. By the which meanes God did choose all the kinges in *Israel*, although he did immediately by his owne voyce onely appoint the first three, to wit, *Saule*, *Dauid* and *Salomon*. For euen as the fire wherewith the sacrifices were burnt, although it were nourished euerie day by the priest putting fresh wood vnto it, and so preserued by the same meanes; wherby other fire is kept, yet be cause at the first it came downe from heauen miraculously, was therfore counted holy and wonderfull; euen so was this kingdom because at the first it came from God although afterwardes it were continued by naturall and ordinarie propagation. Hence it is that this kingdom is called the kingdome of *Iehoua* 2. *Chro*. 13. 8. The badge and seale of this diuine originall of this kingdome was that holie vnction, whereby these kinges were by the prophets of God solemnly in the name of God inaugurated: and therefore the signe, being put for the thing signified, this annointing betokeneth the holinesse of it: insomuch that when the king of *Israell* is as it were to be painted forth in the natiue colours of his maiestie, he is called the annointed of the Lorde. Thus 1. *Sam*. 24. 7. *God forbid* saith *Dauid*, *that I should lay my handes on* Saule *seeing he is the annoynted one of GOD*. And 2. *Samuell*. 1. 14. hee saith to him who had helpt kinge *Saule* to kill himselfe, *Howe was it that thou diddest not feare to put out thy hande to kill the Lordes annoynted*. The third lawe tending to the maiestie of this kingdome was that it

The diuine original of this kingdome made it maiesticall.

The annointing of these kinges signified the holinesse of their persons and functions.

was not any vncertaine and mouseable state but constant and fixed in one place: it was tyed first to one tribe, namely to the tribe of *Iuda* & that by God speaking by the mouth of *Iacob* the first founder of this nation: for in his sonnes it began to be deuided into many tribes and families and so came into the forme of a people: the prophesie is written, *Gen.* 49. *The rod shall not depart from Iuda nor a lawgiuer, &c.* Secondly it was tyed to one and the same familie, to wit, to the house of *Dauid* for euer and went by hereditarie right and succession in lineall discent, so that continually the sonne succeeded the father. The which lawe although it was established in the like gouernementes in other places, yet it coulde seldome take place for any long time by reason of the want of right successours. But it was heere kept in continuall force and that by the marueilous prouidence of God, who as he promised did alwaies giue to *Dauid* his seruaunt a sonne of his owne loynes to sitte vpon his throne. The which prouidence of GOD may especially be noted in the straunge preseruation of *Ioas* from the cruell handes of that monster *Athalia*, 2. *King.* 11. 3. By this meanes it came to passe that this kingdom was both naturall, and in processe of time ancient, yea after a sort immortall. For the first, we need not doubt but that there was an exceeding great loue and reuerence of this king wrought in the mindes of the people, whenas they sawe that he had not obtained that place by ambition, faction, force of armes, or any other sinister or violent meanes, but was euen borne vnto them and by nature, or rather by God the

ruler

ruler and desposer of all naturall causes, appointed and distinated to that calling. Yea also in time by this hereditarie succession, the kingdome became of great antiquitie, which addeth much to the maiestie of meane thinges, much more to those which in many other respectes are excellent. Euen as men doe ascribe a kinde not onely of reuerence, but euen of religion to okes and other trees, which haue a long time kept their standing, for so in continuance of time they take so deepe roote and gather such strength as that they cannot be moued, whereas at the first they may easely be shaken downe: so kingdoms continuing long in the same stocke become firme and maiesticall, whereas being often transplanted, they are weake and contemptible and doe often fall euen in the beginning. Thus fell *Abimelech* his kingdome and euen this kingdome was sore shaken in the defection of the ten tribes, because the memory of *Ierobaal* grandfather to *Abimelech* a priuate and base man: and of *Isai* the father of *Dauid* was not cleane worne away, and therefore they said of the one, *Iudg.* 28. *Who is* Abimelech *that we should serue him, is not he the sonne of* Ierobaal: and of the other in like manner, *what part haue we with* Dauid *the sonne of* Isai, 2. *Chro.* 10. 16. 2. *Sam.* 20. 1. yea thus the kingdome is made after a sort immortall, when as the father doth rise againe in the sonne and so continueth for euer. For hence it was that the gouernment of the iudges was so contemned of the people, because it was a newe vp-start gouernment, the iudge being lately taken from a base estate. As *Gedeon* & *Saul* confesse of themselues

Long continuance of hereditarie succession made this kingdome strong and maiesticall.

What made the gouernment of the Iudges to be contemned.

ſelues, that their kinred, family and birth was of the meaneſt of the people, and that therefore they were the vnfitteſt to beare rule, *Iudg.* 6. 15. 1. *Sam.* 9. 21. The laſt and the greateſt cauſe of the maieſtie of theſe kings was this, that they were the progenitors yea and the predeceſſors of that great Meſſias which was to come of the linage of *Dauid*, & to gouern not that land onely but the whole world, *Luke* 1. 32. 33. the very expectation of whom made this kingdome glorious aboue meaſure, for that they according to the ignorance of the times and the infancie of the Church dreaming of a temporal king thought that in him all the power, riches, renowme and glory of the world ſhould be brought to their kingdome.

Sect. XIII.

THus we ſee the cauſes of the maieſty of this kingdome: now we are to conſider the meanes whereby this maieſty did ſhew foorth it ſelfe. It appeared in the glorious & ſtately pompe and magnificence of the whole life and behauiour, yea of all the actions of the king, and generally of all things appertaining to the kingdome. For the apparrell of the king it was ſuch as might not onely diſtinguiſh him from his ſubiectes but alſo ſerue to expreſſe the maieſty of his ſtate: Likewiſe for his whole houſe, the ſtatelineſſe of his palaces, the daintineſſe of his fare, the number of his ſeruantes and retinue that all were correſpondent, euen in the time

of *David* we may gather, 2. *Sam.* 19. 35. where old *Barzelli* refuſeth the kinges offer, who woulde haue kept him in his houſe, becauſe *hee coulde not taſte the daintie meates, nor be delighted with the voyces of ſinging men and women which were vſed in the kinges palace*. Hitherto alſo is to be referred the whole ſtorie of *Salomon* (in whoſe time this glorie of the kingdome was euen in the full) the infinite prouiſion of his houſe, the glorious houſes which he built for GOD and for himſelfe with incredible magnificence: all which it ſhall not be irkeſome to rehearſe as they are deſcribed in the ſtory, for ſo wee reade, 1. *King.* 4. *verſe.* 20. 22. 23. 26. and *Chapter.* 10. *ver.* 11. 12. *&c.* And *Salomons* breade for one daie was thirtie quarters of manchette flower, and threeſcore quarters of meale, tenne ſtalled oxen, and twentie out of the paſtures and a hundred ſheepe beſide hartes, bucks, wilde goates and capons, and hee had fortie ſtalles of horſes for chariotes and twelue thouſande horſemen. The waight of golde that came to him in one yeare was ſixe hundred threeſcore and ſixe talentes of golde, beſide that he had of marchantes and of the marchandize of the ſpices and of all the kinges of *Arabia* and of the Lordes of the countrie. Alſo he made two hundred targets of beaten goulde, ſixe hundred ſicles of goulde wente to a target. And hee made three hundred ſhieldes of beaten golde: the pounde waight of golde went to one ſhielde, and the king put them in the houſe of the woode of *Libanon*, and

The ſtateli-neſſe of this kingdome in the daies of *Salomon*.

and the king made a greate ſeate of Iuorye and couered it with the beſt golde and the ſeate had ſix ſteppes, and the top of the ſeate was round behinde and there were pummels on eyther ſide of the ſeate: and two Lyons ſtoode beſide the pummels: and there ſtoode twelue Lyons on the ſteppes ſix on one ſide. There was no like worke ſeene in any kingdome, and all kinge *Salomons* drinking veſſels were of golde, and likewiſe all the veſſels of the houſe of the woode of *Libanon* were of pure golde. As for ſiluer it was nothing woorth in the daies of *Salomon*: for the kinges nauy of ſhippes went on the ſea vnto *Tharſis* with the nauy of *Hirams* ſhippes, euen once in three yeares went the nauy to *Tharſis* and brought golde and ſiluer, Elephantes teeth, Apes and Peacockes. And ſo king *Salomon* exceeded all the kinges of the earth both in riches & wiſedome thus farre the text. After the time of *Salomō* together with the ſincerity of religion this maieſty of the kingdome did decreaſe, for in the raigne of *Roboboam* both the ten tribes fell away from this kingdome, and *Ieruſalem* was ſpoyled by the king of *Ægypt*, ſo that the targets of gold were turned into braſſe: but vnder *Iehoſophat* both religion and the kingdome recouered part of the ancient glorie, for it is ſaid, 2. *Par.* 18. 1. *that Iehophat had great riches and glory*. And likewiſe in the raigne of *Ezechias* we reade. 2. *Chro.* 32. 27. *that he had exceeding muchriches and honour*, and he gat himſelfe treaſures of ſiluer and gold, precious ſtones and ſpices, ſhieldes and all manner of pleaſant iewels. Likewiſe this maieſty required that the kinges whole behauiour ſhould haue

The maieſty of this kingdome increaſe and decreaſe as did the ſincerity of religion.

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in it that ſtately grauity which beſeemeth ſo high a place: that he ſhould take no meane or baſe action in hand but ſuch as the perfourmance whereof might be for his glory and renowne. By this argument *Dauid* diſſwadeth *Saule* from perſecuting him any further, ſaying, 1. *Sam.* 26. 20. *To whome is the king of* Iſrael *come forth and what is this that he doth? Doth he not behaue himſelfe as one who chaſeth a Partridge vppe and downe in the mountaines?* And for the behauiour of the kinges perſon *Michel Saules* daughter requiteth *Dauid* with the like, noting in him ſuch lightneſſe which was as ſhe thought, vnbeſeeming the maieſty of the king: for when ſhe had ſeene *Dauid* daunce for ioy before the Arke; ſhe ſaide, *O howe glorious was the king of* Iſrael *this day, whenas he vncouered himſelfe before the maydens of his ſeruantes, as fooliſh or mad men vſe to doe!* 2. *Sam.* 6. 20. An finally this part of the iudgement of the kingdome and of the booke which *Samuel* wrote of this matter, is extant. 1. *Sam.* 8. *verſ.* 11. *&c.* where it is ſaid, *that the king will haue horſemen and chariots, yea Eunuches and women bakers, and cookes*, and of his magnificence in giuing vineyardes and landes to his ſeruantes, the which place is not to be vnderſtood of a tyrannie but of the naturall ſtate of this kingdome as may appeare, 1. *Sam.* 9. 20. where when *Saule* was carefull for his fathers aſſes, which were loſt, *Samuel* telleth him that he neede not minde them ſeeing whatſoeuer was good, pretious, and to be deſired in all *Iſraell*, it did belong in ſome ſort to him and to all his fathers houſe. The which wordes are not ſo to be vnder-

ſtood as if the propertie of mens goods did belong to the king, or to any but to the right owners and poſſeſſours, but that it was nowe the parte of all the people to contribute euen of their beſt thinges to the kinges vſes, and the ſetting foorth of his maieſty. Yea and that the king might lawfully exact of them thinges needfull for theſe purpoſes. This account the people did make that this gouernment woulde be verye chargeable vnto them, but yet they did not ſticke at the coſt ſo they might haue their mindes fulfilled. Neyther coulde it be otherwiſe: for euen as a man may dwell in a baſe and ſimple houſe or cottage without any greate coſt, but if he will needes haue a great and ſtately palace ouer his head, he cannot but thinke that both the building and alſo the maintaining of it wilbe chargeable vnto him: ſo it is in this caſe: the iudges were deſtitute of this maieſty, without chariots, horſes, armies, palaces, great retinue, coſtly diet and neuer put the people to any charges: but ſeeing they will haue a maieſticall and ſtately kingdome, they cannot but conſider that it muſt be both ſet vp, and alſo preſerued at their charges. Yea this opinion of the ſtatelineſſe of this kinde of gouernment was generally and as it were naturally helde of all men: and therefore *Adoniah* when he did affect the kingome, ſaid thus with himſelfe, *nowe I will raigne and get chariots and horſemen, and fiftie men to runne before my face*, 1. *King*. 1. 5. Thus we ſee the maieſty of this kingdome: the which was ſo great as that it made the kinge to be not onely highly accounted of and had

The kinge might lawfully exact of the people not only for neceſſarie vſes, but for pompe & pleaſure.

An abſolute Monarchie is a chargeable and coſtly gouernment.

had in greate honour and eſtimation of the people, but alſo verie dueifull and after a ſorte religiouſly obeyed, yea in trueth too much obeyed, as their often falling to idolatrie, by the commaundement and example of their kinges doth declare. There was before this time a kingdome in *Iſraell* ſette vppe by the men of *Sechem* in the handes of *Abimelech*. *Iudg.* 9. 6. but it was ſoone ouerthrowen and trodden vnder foote becauſe it wanted theſe lawes to vpholde it. For it was not of God, but of man, not natural, but founded vpon bloudſhed and violence, not aunciene, but a new vpſtart and deſtitute of all the reſt of the priuileges and proppes wherewith this kingdom was endued and vpholden. But this kingdome did continue till the vtter deſolation of the lande when as the whole nation was caried captiue to *Babel*. Yea we may well thinke that if the ſubiect of this kingdome which is the people it ſelfe, had not beene ſo taken away, that it would haue continued in the firſt inſtitution, and according to the right order of it, euen till the comming of Chriſt, the which was appointed by God to be the laſt period of it, or rather of the outwarde and worldly ſhew of it: for in truth it ſtandeth yet in Chriſt and ſhal ſtand, til that Chriſt giue vp all his power of gouernment into the handes of the father. For if we ſet aſide the defectiō of the ten tribes which was near to the beginning of this kingdome and was done by the ſpeciall worke of God, we ſhall finde that this kingdome was ſo firmely eſtabliſhed, that the people neuer offered to make any alteration

The people had this gouernment in great reuerence and eſtimation.

This kingdome ſtandeth yet in Chriſt.

of the eſtate: for in that they went about to make *Abſalon* king, they were perſwaded that they did right in ſetting vp the ſonne in ſteade of his father being nowe ſtricken in yeares: yea the people did not onely continually obey this authoritie, but alſo had the perſon of the king in ſuch eſtimation, that they did make more account of him, then of many thouſandes of themſelues. So they ſpake to *Dauid* that he ſhould not goe any more to the battaile in his owne perſon, leaſt he ſhould put out the light, that is, all the glory and maieſty of *Iſraell*: adding further that it were much better that ten thouſand of themſelues ſhould periſh, then that any euill ſhoulde befall him, 2. *Sam.* 21.17. And now to conclude this whole matter, we ſee the greatneſſe both of the power and alſo of the maieſty of this kinde of gouernement: of both which *Iacob* did prophecie in the 49. of *Geneſis*. 8. verſe ſaying, *Iuda* thy brethren ſhall praiſe thee, that is, they ſhall magnifie and honour thee for the glory and maieſty of thy kingdome. Thy hand in the necke of thy enemies, that is, thou ſhalt ſubdue all thy enemies vnto thee: the ſonnes of thy father ſhall bow themſelues vnto thee, that is, they ſhall reuerence, honour, and obey thy authority: *Iuda* is the Lions whelpe, he hath bowed himſelfe and laide him downe, that is, all his actions and behauiour ſhalbe full of maieſty, the which is to be ſeene in the Lion more then in any other beaſt: and who ſhall raiſe him, that is, who ſhall controle his doings and call him to account. He ſhal waſh his clothes in wine, that is, he ſhall haue abundance yea ſuperfluity

The people account the kinges better then ten thouſand of themſelues.

of

of the beſt and moſt pretious things which are to be had. Thus we ſee both the power and alſo the maieſty of this kingdom: in reſpect of both which, we may ſay as it is, *Act.* 14. 11. that Gods are come down vnto vs in the likeneſſe of men, that is, ſuch a powrefull and glorious magiſtracie as doth after a ſorte reſemble the infinite power and maieſty of God.

This gouernment doth more reſemble the authority of God then any other kind doth.

Sect. XIIII.

HItherto we haue ſpoken of the iudgement or doctrine of this kingdome, as it was in reſpect of the people: it followeth that we declare the ſtate of it in reſpect of God, and that by conſidering firſt howe this ſtate as it hath beene deſcribed did pleaſe God: ſecondly whether it were a lawfull gouernment or not, and laſtly how farre the power of this kingdome was ſubiect to God. For the firſt, it may ſeeme that God did not like this kinde of gouernment but ſuffered it to be eſtabliſhed not as making for the good of the people, but rather as a puniſhment for their ſinne: for that he was ſo highly offended with the people for asking a king as he himſelfe doth witneſſe by his prophet, *Oſe.* 13. 11. *I gaue them a king in my wrath*: but the trueth is that this was alwaies moſt pleaſing and acceptable in the ſight of God, yet the action of the people in making this alteration did iuſtly offend him and that for diuerſe cauſes, to wit, for that by deſiring a king they ſhewed themſelues vnthankfull, diffident, proud and diſobedient

obedient. For the firſt, it was their duetie not onely to be content with what gouernment ſoeuer GOD did appointe for them, but alſo to thinke themſelues the happieſt people in the world, for that they had the glorious God of heauen and earth to be their kinge and ruler in a ſpeciall manner. Secondly, they truſted more in a kinge then in God, thinking that the cauſe of all their diſorders and miſeries was in their gouernment: and that their king woulde certainely deliuer them from all wrong at home and bondageabroade. Whereas the cauſe of all their euils was in their owne wickedneſſe and idolatrie, in that they did forſake the true worſhip of God, and therefore God did forſake them, and tooke from them their iudges, in whoſe daies they liued in religious order and peaceable eſtate. And ſo the people according to that which is written, *Iudg.9.13.14.15.* forſooke the vine, the figtree, and the oliue tree, euen God the fountaine of all bleſſinges, and ſaide to the brier come and raigne ouer vs and we will truſt in thy ſhadowe. For to haue a king and to truſt in his power doe vſually goe together, *Rom.15.12. He ſhal raigne ouer them and they ſhall truſt in him.* Thirdly the people in the pride of their hearts did deſpiſe the gouernment of the iudges as baſe and contemptible: for that howſoeuer it was mightie in the power of the ſpiritte of GOD, yet it had not that outwarde ſhew of glorie and maieſtie which the ſtately Monarchies of other nations did carie with them. The laſt ſinne which they committed in this action

Why God was offended with the people asking a king.

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we call by the generall name of diſobedience: for that contrarie to the expreſſe commaundement of God they had a crooked and peruerſe deſire to be tranſformed into all the faſhions of the prophane nations amongeſt whome they dwelt, as in all other reſpectes, ſo alſo in their gouernment, and therefore they did affect a kingdome which was the moſt vſuall kinde of gouernment. Thus we ſee why God was offended with this alteration of the ſtate; as for the gouernment it ſelfe he did neuer miſlike it, for although he ſuffered it to be brought in by this crooked meanes, yet he did alwaies purpoſe, that it ſhoulde be eſtabliſhed, as may plainlie appeare by theſe reaſons. Firſt for that he promiſed *Abraham. Gen* 17. 6. *That of his ſeede ſhould come kings and nations*: the which is to be vnderſtood chiefly of this faithfull nation of the *Iewes*, although beſide them others came of *Abraham*. Secondly *Moſes* did foretell this, *Deut*. 17. *That aſſoone as the people were quietly poſſeſſed of the lande of Chanaan, they would haue a king to raigne ouer them*. But this doth moſt euidently apppeare by the propheſie of Iacob who ſaith, *Geneſis*. 49. *That the rodde ſhall not departe from* Iuda *nor a Lawe-giuer ceaſe to be of his offſpringe till* Silo *come: and vnto him ſhall be the obedience of the people*. Nowe this cannot be vnderſtoode of the iudges, for of them all onely *Othoniell* was of the tribe of *Iuda*. Yea GOD did alwaies purpoſe that Chriſte ſhoulde ſucceede the kinges of *Iſraell* in the kingdome: for the wordes are plaine, and the euente hath ſhewed

God did alwaies like this gouernment, and purpoſe to eſtabliſh it.

it to be true, that of the tribe of *Iuda* ſhould come the Lion and the Lions whelpe, that is the ſtately kingdome of *Iſraell* and the continual diſcent thereof: yea the great lion, & the little lion that is, the Meſſias the great & eternall king of glory, and the temporall and earthly kings of *Iſrael*. For this cauſe the moſt plaine and euident promiſes which God made of the meſſias were deferred vntil the time of the kings & were made to *Dauid* who in this reſpect is to be counted the firſt king, and therefore is called, *Matth. 16. Dauid* the King, that is, the firſt king of the forefathers of Chriſt, as hath beene alreadie touched. And laſtly this gouernment may ſeeme in ſome ſort to be the more acceptable to God, becauſe it doth moſt liuelely repreſent the power and maieſty of God: for although all magiſtrates doe beare the image of God, yet they chiefely doe it, whoſe authoritie being abſolute and their glorie great, come neareſt to the infinite power and glorie of God. As touching the lawfulnes of this kinde of gouernement, although it be inferred of the former point (for whatſoeuer is acceptable to God, ought to be accounted lawful for vs) yet it may briefly be conſidered by theſe reaſons, for that this gouernment was ſet vp by the appointment of God, and that by *Samuel* a faithful prophet, and ſo accounted of al *Iſrael*, yea for that it was practiſed by *Dauid* a man according to Gods owne hearte, by *Salomon* the glorie of the worlde, by *Aſa*, *Iehoſophat* and other religious kinges, by good *Exechias* and by zealous *Ioſias* who would neuer haue born this office if the kinde of gouernment had beene in any reſpect

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vnlawfull: the exception which is vſually taken againſt this kinde of Monarchie, is as touching the greatneſſe of the power & maieſty of it in this manner: that howſoeuer the prophane nations of the world doe ſuffer tyrantes to ſpoyle them of their liberty and whatſoeuer they haue, yea and doe fooliſhly in the pride of their heartes deſire ſuch a loftie gouernment, yet that in the Church of God, it is a thing both intollerable & altogether vnlawfull that one ſhould ſo haue all the power in his owne hands, that he may at his pleaſure ouerthrowe all, or that a great part of the ſubſtance of the land ſhould be imployed (to maintaine him in his iolitie) vpon ſumptuous buildings, coſtly attyre, dainty fare, great rewardes and other thinges of the ſame kinde, which would ſerue for many neceſſarie vſes both of the Church and of the commonwealth. For anſwere heereof, we are farre from going about to perſwade any people which liue vnder a moderate gouernment by this wicked example of this people to affect or deſire this eſtate, yea we leaue it to others to determine whether it be the moſt conuenient kinde of gouernment in reſpect of the Church of God, and the ſafe, conſtance and good eſtate of it: yet we doe not doubt to affirme that it was a lawful kinde of gouernment among the *Iewes*, and may lawfully be practiſed amongeſt Chriſtians at this day. For howſoeuerſome kindes of gouernment and magiſtracy are conuenient or inconuenient, ſafe or dangerous, yet this and all other kindes are to be accounted lawfull. *For there is no power but from God and all the powers which are, haue*

beene instituted by God. Rom. 13.2. and especially of this gouernment now in question we may see, *Daniel.* 5. 18.19. that God doth professe himselfe to be the author and giuer of it, for there it is saide, *O King God gaue Nabuchadnezzer thy father a kingdome*: then followeth a description of the nature of a kingdom: *euen maiesty, honour and glorie: he slewe whome he wouldе and smote whome he would: he aduanced and debased whom he pleased.* Now that we see that this kinde of gouernment was acceptable vnto God, we are in the second place to consider how farre it was subiect vnto him. For the which point it shalbe sufficient that we know that as al other powers, authorities, principalities and dominions whatsoeuer they be, whether in heauen or in earth, so also this kingdome was wholy & absolutely subiect to God and to his power, and bound to obey his will and commaundementes, and to set forth his glory in all things as it is written in the 17. of *Deutronomie, that the king whensoeuer he were made, shoulde take an excript of the law of God from the priest, and meditate thereon day and night that he may keepe it without declining to the right hand or to the left*. Yea the state of this kingdome did depend wholly vppon God, and was helde by condition of obeying him: so that as a tenant or vassall doth holde his landes and liuing of his liege Lorde or King vpon this condition, that he shall doe him seruice and homage and to be at his commaunde the which if he doe not, he doth forthwith forfaite his title and dispossesse himselfe of all: in like manner this kingdome did holde of God by condition of obeying him. This

God the author of kingdomes, and the setter vp of kinges.

The kinge held his kingdome as from God, and was subiect to his will and worde.

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lawe of the kingdome *Samuel* doth diligently teach- 1. *Sam.*12. 23. if ye doe wickedly then ſhall you periſh both you and your king. The which puniſhment was executed vpon *Saul*, *Salomon* and the whole race of Idolatrous kinges in the deſtruction of the kingdome and nation.

Sect. XV.

HItherto we haue declared the doctrine of the kingdome of *Iſraell*, the which was the firſt thing we tooke to ſpeake of. Nowe we come to the actions of *Samuel* mentioned in the wordes of the text. Whereof the firſt is, that he ſpeake this doctrine of the people, and that, no doubt, for this end that they might knowe the ſtate of that gouernment, what dueties they were to performe to their kinges & in what manner they were to be ſubiect, & to obey him. In whoſe example al the miniſters of the worde may marke their duetie that they ought with all care and diligence to teach the people to obey the ciuill power, to honor, loue & fear it, to be ready to impart that which God hath beſtowed vpō thē, on the maintenance of it, and finally to performe al thoſe dueties which the law of God, or of man doth require at their hands. Thus *Paul* writeth to *Titus*, *Chap.*3.2. *Warne and put al Chriſtiās in mind that they be ſubiect to rule, to obey the magiſtrats & to be ready to euery good work*: for there is nothing that doth better beſeem a Chriſtiā mā or people then harty loue & ready obedience to the magiſtrate, comming

This example of Samuel teaching the people the ſtate of the kingdome, is to be followed by the miniſters of Gods word.

Nothing better beſeeming Chriſtians then due ſubiection to magiſtates.

comming not of constraint, and feare of punishment, but of conscience: neyther is there any thing that doth more disgrace the profession of Christ and lay it open to the reproches of infidels and wicked men then disloyall behauiour to magistrates, especially to kinges and great princes to whome all lawes both diuine and humane require that a great measure of honour, obedience and maintenance be performed. The second action of *Samuel* is, that he wrote this doctrine of the kingdome in a booke, and that for perpetuity that it might be preserued safe in time to come, and so serue for the instruction of the ages following. As touching this booke it perished with many others written by the prophets and holy men of God, and that by the negligence of the priestes and people, yet there is a summe or compendious abstract of it, saued from the iniurie of the times and the publike calamities which befalling this nation did bury many notable monumentes. The which we haue recorded, 1. *Sam.* 8. *verse.* 10. and so forth to the 19. out of the which place, this doctrine which hath beene deliuered in this short treatise of the power and maiesty of the kingdom may be gathered: the words are these.

A compendious abstract of the state of the kingdome of Israel.

Now therefore hearken vnto their voyce: howbeit yet testifie vnto them and shew them, the manner of the king that shall raigne ouer them. Hee will take your sonnes, and put them to his chariots, and make them Captaines ouer thousandes, and ouer fifties, and will set them to eare his ground and to gather in his harnest, and to make instruments of warre and thinges that serue for his chariots. And he wil take your daughters, and make them apoticaries, cookes, and bakers, and

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he ſhall take your fieldes and your vineyardes, and your beſt olive trees, and giue them to his ſeruantes, and he ſhall take the tenth of your ſeede, and of your vineyardes, and giue to his Eunuches, and to his ſeruantes, and he ſhall take your men-ſeruantes, and maid-ſeruantes, and the chiefe of your young men, and your aſſes, and put them to his worke, he will take the tenth of your ſheepe and ye ſhalbe his ſeruantes. The ſecond action giueth vs this inſtruction, that according to the example of *Samuell*, all Chriſtians ought to deſire, and they to whome God hath giuen giftes fitte for this purpoſe, by all meanes to endeauour, that they may profit the Church not onely whileſt they liue, but alſo after their death: by leauing behinde them thoſe thinges which may further the edification of it. Thus haue the prophets, Apoſtles and holy men of God done from time to time, whoſe writinges doe teſtifie their care, diligence, and paines taken in this behalfe. The which as we doe now inioy to our vnſpeakeable profite and comfort, ſo ought we to be ſtirred vp by their example to performe the like duetie to others: euen as we commend the carefull foreſight of thoſe men; who as they eate the fruite of the trees which their forefathers did plant, ſo they plant other trees which may ſerue for the vſe of their poſterity. For although no man can hope, that his labours ſhould be in any meaſure ſo profitable to the Church as the bookes of the Prophets and Apoſtles are, who had the extraordinarie giftes of prophecie and reuelation, and were directed by the continuall aſſiſtance of Gods ſpirit, yet the ordinarie gifts of knowledge and wiſedom which

Care to be had of poſterity.

God hath giuen to be perpetuall in his Church, wil helpe forward the building of it, chiefly in the miniſterie of the word, and alſo by the meanes of writing, whereof there will be a neceſſarie vſe, as long as the Church endureth not onely for the interpretation of the word of God but alſo for the ſcanning of controuerſies, the confuting of hereſies, the reproouing of vices the which will continually be new and freſh in the Church. The laſt action of *Samuel* is that he laid this booke before the face of the Lorde, that is, in the place of Gods worſhip, where he was ſo preſent that he might as it were be knowen and diſcerned there, euen as one man is knowen from an other by his face. This *Samuell* did for this end, that God might be both a witneſſe of his faithfulneſſe in teaching the people their dutie in this behalfe, and alſo a maintainer of that eſtate, the which was eſtabliſhed by the will of God: yea a reuenger of all diſorders and of all diſloyalty which ſhould be any way committed againſt the ſtate. And ſo we neede not doubt but that God doth watch with the eye of his prouidence ouer kings and princes after a ſpeciall manner, vouchſafing to them who are faithfull and Godly a great meaſure of wiſedome and of all graces of the ſpirit meete for ſo high a calling, yea and doth ſeuerely puniſh the reſiſtance, contempt & diſgrace offered to thoſe princes which are ſo carefull to ſerue him, to ſet forth his glory and to build his Church as they ought to be. Laſtly to conclude this whole treatiſe, we learne by theſe two laſt actions that as *Samuel* howſoeuer he did greatly miſlike the alteration of the former ſtate and the ſet-

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ting vp of this new gouernment, yet whenas it was once by the permiſſion of God and the importunitie of the people eſtabliſhed, he did labour that it ſhould continue for euer, for the which purpoſe he did both write the doctrine of it in a booke and alſo laide the ſaide booke before the Lorde: ſo we doe labour to continue that gouernment which is in force in that place or country where we liue, although we doe perhaps imagine yea & perſwade our ſelues that we could finde out a better forme of gouernment, & which ſhould be voyde of thoſe inconueniences which we ſee in the preſent ſtate. For as the wiſe men of this world teach vs, there is nothing more troubleſome, dangerous, yea pernitious to any people then the alteration of the forme of gouerment which is in force, and as the wiſdome of God ſpeaketh in the ſcripture, nothing is more hainous & odious in the ſight of God and man then to ſeeke the ſubuerſion of magiſtrates, ſtates and kingdomes.

Alteration of gonernment in any common wealth trouble ſome and dangerous.

FINIS.

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CHAP. I.

Of the Catholicke Church.

Sect. 1. Of the name and definition of the Catholicke Church.

THE Church whereof we are nowe to entreate, in greek and latine is called *Eccleſia*, the which worde is diuerſely taken in the ſcripture: for in the naturall acception it doth generally ſignifie any aſſemblie of men met about any matter as we may ſee, *Act.* 19. 39. But for ſomuch as the ſcripture doth onely by occaſion make mention of ciuill meetinges, therefore it doth for the moſt part ſignifie a holie aſſemblie of men mette about holy and diuine matters, whereof the booke of God doth wholly and of ſet purpoſe entreate. Yea in this ſecond ſenſe it is diuerſely vſed: firſt for the triumphant Church: of the ſtate whereof we doe not ſpeake any thing in this treatiſe, becauſe it is neither needfull nor yet poſſible for vs to know it, and therfore not lawfull to labour in the curious ſearching of it, it being not reuealed in the worde of God. Secondly the worde *Eccleſia*, is vſed to ſignifie the Church militant, wherin we are now conuerſant: and therfore it doth greatly belong vnto vs to know the ſtate of it, becauſe God hath appointed it to be the way whereby we muſt paſſe to the triumphant Church. In this

ſenſe we doe heere entreat of the Church. And laſtly euen in this third ſenſe, the name of the Church is diuerſly vſed, to wit, firſt for the whole Church heere on earth, as it is in all thoſe places where it is put for all the faithfull people in the worlde, as namely, 1. *Cor.*10.32. *Giue no offence neither to the Iewe or Gentile nor to the Church of God*, that is, to none that beleeueth. Secondly for the whole viſible Church, as we reade, 1. *Cor.*12.28. *God hath put in his Church, Apoſtles, Prophets, Paſtors, Doctors.* For although neyther the catholicke, nor yet the viſible Church doth come togither in one place, yet becauſe all the members of them both are ioyned together in the bond of the ſpirite and in the vnitie of faith, the word *Eccleſia* is properly giuen vnto them. Laſtly it ſignifieth a particular Church which is a member of the whole, as the Church at *Corinth*, or any other mentioned in the writinges of the Apoſtles. But in the firſt place we are to ſpeake not of the particular Church, but of the whole Church heere on earth, which is vſually called the Church militant, becauſe it fighteth againſt the enemies of our ſaluation, to wit, this preſent worlde, ſinne, ſathan, and his manifolde temptations. It is alſo called, although not in the ſcripture, the catholicke Church: the worde *Catholicke* is moſt commonly oppoſed to hereticall, and attributed to that man or Church which doth holde the ſyncere doctrine of religion, without any great errour, eſpecially by them who doe falſely imagine and teach, that the greater parte is alwaies the ſounder, and more ſyncere in doctrine. But heere we vſe it in the proper and naturall ſenſe, to ſignifie the whole vniuerſall Church, which is thus defined. The catholike Church is the whole number of thoſe men, who in any part of the worlde, ſerue the true God in Ieſus Chriſt. In this definition we are to conſider and explane diuerſe poiutes.

The worde Catholicke not vſed in the ſcripture

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Sect. 2. Of the place of the Catholicke Church.

ND first of the place of the catholicke Church, it is not any one towne, citie, prouince, nation or kingdome whatsoeuer, but the whole worlde. 1. *Cor.* 1. 1. in euerie part whereof, God hath some that serue him, because he will haue no part, wholly either shut out from the participation of his mercy, or left without excuse or yet destitute of his presence, as if he were thrust cleane out from the possession of it. The trueth whereof appeareth in the scripture, which sheweth that how soeuer the visible Church, and the open profession of religion, was till the time of the gospell shut vp within one familie, kindred, or country, yet that God was both knowen and serued by some in other places, euen in all the partes of the world. So we read, *Actes.* 2. *That there were men of all the nations vnder heauen, which feared God*: and there a particular enumeration is made of them. *Parthians, Medes, Elamites, the inhabitantes of Mesopotamia, of Iudea, Cappadocia, Pontus, Asia, Phrygia and Pamphilia, Ægypt, Lybia, Cyrene, Rome, Creta and Arabia.* So Christ giueth commission to his Apostles, *Mark.* 16. 15. *to preach to all nations in the worlde*: and accordingly *Paule* witnesseth, *that the gospell was spred into the whole world, and did daily fruitifie and increase. Col.* 1. 6. Likewise *Peter* doth obserue this point of the vniuersalitie of the Church. *Act.* 10. 34. 35. in *Cornelium*, saying, *I perceiue of a trueth that God doth not regard persons*, that is, that he doth not tie himself to the nation of the *Iewes* or to any other, *but that in euery nation, he that feareth God, is accepted of him.* So *Act.* 13. 17. yet this is to be noted that whenas al the people of the world are brought within the cõpasse of one place, then the catholick Church also is contained in the same place, & so it becommeth a particular Church:

So in the beginning whenas there was no man liuing out of *Adams* familie, the catholicke Church was contained within the limites thereof. Likewise in the generall destruction of the worlde, both all the people of the worlde and the whole Church were shut vp in *Noahs* Arke. This exception beeing made, this doctrine standeth true; That no particular place, house, citie, country, or nation whatsoeuer, but euen the whole world is the subiect and place of the Catholicke Church.

The catholicke Church was twise contained in one familie.

Sect. 3. That hypocrites are members of the Catholike Church.

ALthough the catholicke Church be dispersed ouer the whole worlde, yet not all nor many in comparison of the infidels, but a verie fewe belong vnto it. And therefore we are in the next place to see who are the members of it, and of whom it doth consist. The answere to this point we haue in the definition, which saith, that all who serue God in any part of the worlde, are of the catholicke Church. For as a king may deuide the whole worlde into his owne subiectes, who liue within his dominions, knowe, obey and honour him, and into forreinners who are without the compasse of his iurisdiction, doe him no seruice, make no account of him; and in briefe haue no kinde of dealing with him: so all men liuing in the worlde are eyther Gods subiectes and seruantes, liuing within the compasse of the catholicke Church, and as it is written, *Ephes.* 2. 12. 19. *Citizens with the saintes and of the houshold of God*, or else they are *aliantes from the common weath of Israell, without the promise, couenant or hope of saluation, yea without God in the worlde.*

But forsomuch as God is serued many waies, in deede or

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in shewe onely, sincerely or hypocritically, purely or corruptly, fully or after an imperfect manner, in knowledge or in ignorance, and after many other differences, therefore we are to search out, what manner of seruing God, doth make a man to be a member of the catholicke Church: whereunto we answere, that the outward profession of the true seruice of God although ioyned with impotencie of performing any actuall seruice, yea with hypocrisie, corruption, imperfection, errour and heresie will serue for this purpose, and doth make a man a true member of the catholicke Church. For the first difference, some serue God actually, by praying to God or praising him, by hearing his word and obeying it, or which is all in all, by trusting, fearing and loving God in heart, namelie so many of the Church as haue comme to yeares of discretion: but there are some who cannot serue God by any of these meanes or any other of the same kinde, to witte, infantes, who by reason of the infirmitie of their age cannot heare or vnderstande, and therefore can neither knowe nor beleeue God or serue him in any actuall manner. Yet they may and doe by the helpe of others take vpon them, and beare the true profession of the seruice of God, by receiuing the sacrament of initiation or first entrance into the Church: by the which meanes they become true members of the catholicke Church, as well as men of ripe age. The trueth heereof appeareth, 1. *Corin.* 7. 14. where the Apostle saith that *the children of the Christians are holy*, meaning euen the yongest infantes as they are borne of faithfull parentes, not that the faith of the parentes, or the sacrament of the Church doth adde any inward and reall holinesse vnto them: but onely giueth vnto them a holy profession, or an outward profession of holinesse and of faith, and also imputed righteousnesse and supposed holinesse, if they belong to Gods election. In like manner vnder the lawe all the young children of the *Iewes*, especially after they had receiued the sacrament of circumcision, were counted members of the Church, and

The profession of the true religion maketh one a member of the catholicke Church

Infantes are members of the catholike Church.

in the number of the holy people of God. And therefore God complaineth of the *Iewes* offering their young ones in sacrifice to idols, that they gaue his children to *Moloch*. *Ezec.* 16. 21. Thus much of those who become members of the Church by meere profession: nowe we come to the actuall seruing of God, the which where it is in sinceritie of hart and life performed, it maketh one a member of Christes mysticall bodie, much more then of his Church here on earth. But all the controuersie is of them in whome this actuall seruice is imperfect, as it is, first in hypocrites who want the inward seruice of the heart, as also heretikes doe some part of the sinceritie of doctrine, and dissolute men the seruice of outwarde life, and ignorant idiotes the seruice of the minde, and lastly as the dispersed members of the Church wante the publike worshippe of God. The answere in generall is this, that howsoeuer the imperfect seruice of hypocrites, wicked men, heretikes and idiotes be not acceptable in the sight of God, yet it is sufficient to make them true members of the militant Church: but we will come to the seuerall consideration of them.

And first of hypocrites, by the which name we call those men, in whome the outwarde seruice is perfect, in that they both hold and professe the whole trueth of christian religion, and also expresse the same in their liues, both in worde and deede, and yet doe not serue GOD in spiritte and trueth, but are destitute of true faith, and of all the rest of the effectuall graces of the sanctifying spiritte springing thereof. This manner of seruing GOD is not pleasing, but rather odious, and abhominable to him, *Esay.* 1. 14. and therefore it is not auailable for the saluation of any, but rather maketh mens damnation the more iust: yet it giueth vnto them the name of the members of the Church. For it is confessed of all, that hypocrites may be true ministers in a particular Church as *Iudas* was a true Apostle: whereof it doth necessarelie followe that they

Hypocritical professours are members of the catholicke Church.

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are true members of the Church: for the teachers and rulers of a Church are the chiefe members of it. So that as in a common-wealth or kingdome, they who haue freedome and interest in ſuch bodies eyther by nature or fauour, are counted true ſubiectes as long as they liue in outwarde obedience to lawes, yea though they be knowen to beare in their heartes an vnnaturall and diſloyall affection to their country or prince: ſo it is in the Church with hypocrites deſtitute of the true faith and loue of God. But howe can hypocrites be made true members of the Church, which is the bodie of Chriſt, ſeeing that they haue no coniunction with Chriſt, who is the heade of the Church? For the reſoluing of this doubt, we muſt conſider both Chriſt the heade, and the Church his bodie, two diuerſe waies: for Chriſt as he is a ſauiour, is a heade to the myſticall bodie of the elect onely, vnto whome he giueth by his ſpirite effectuall grace, ſpirituall motion, and eternall life. In this reſpect hypocrites haue no more to doe with Chriſt or his Church, then darkneſſe hath with light: but heere we doe not meddle with the myſticall body of the Church. Secondlie, Chriſt is the kinge, Lorde, and ruler of his Church militant heere on earth: in the which reſpect hee is a heade not onely to the faithfull but alſo to hypocrites, to whom hee giueth ſpirituall graces, miniſteriall giftes and eccleſiaſticall functions, euen as he maketh the ſunne to ſhine vppon the iuſt and the vniuſt: firſt he communicateth to them the giftes of knowledge, wiſedome, doctrine and exhortation: of tongues, of miracles, and propheſie. *Epheſians.* 4. 8. *Where he like a victorious king, triumphing ouer his enemies, aſcended into heauen and gaue giftes to men, ſome to be Apoſtles, ſome Euangeliſtes &c.* Secondlie he imparteth to them graces tending to their owne ſaluation as a kinde of faith, of repentance, of ſpirituall ioy, loue: and in generall whatſoeuer grace is in the true beleeuers the

like may be found in an hypocrite, and that not onely in ſhew, and appearance, but alſo in trueth, *Marke. 4. 16. hypocrites receiue the word with ioy.* Yet there is this difference: in the faithfull theſe graces are ſincere; euident, effectuall, conſtant and perpetuall, but in hypocrites they are obſcure, in ſmall meaſure, vnprofitable, and temporarie, yea mixed with much hypocriſie. So that both faithfull and hypocritical men, are ioyned to Chriſt, and to the Church, by the bond of the ſpirite, (for where there is one ſpirite there is alſo one body) but the one to Chriſt as to their ſauiour, the other to him as to their Lord: the one to the Church in heauen, the other to the Church on earth; the one by a mightie worke of the ſpirite, the other after a light manner: the one for a time, the other for euer.

Sect. 4. That heretikes are members of the catholicke Church.

BVT although it were granted, that hypocrites are members of the Church, ſo many of them as both holding the whole trueth of Chriſtian religion, and alſo leading a life in outward appearance correſpondent thereunto, doe fully profeſſe the ſeruice of God, yet it might be doubted, what we ſhoulde thinke of them in whome this profeſſion is in a great part wanting, as it is in all thoſe who either leade a life, or maintaine ſome hereſie contrarie to their owne profeſſion and to the word of God: The anſwere for both kindes ſeemeth to be this: That they who profeſſe Ieſus Chriſt to be the ſauiour of the worlde, and themſelues to be his ſeruantes, readie to obey his will and worde, although they doe indirectly by wickednesſe of life, or hereſie in doctrine deny their owne profeſſion, yet are to be accounted Chriſtians, and true members of the Church heere on earth. It is true indeed that no man can be ſaued, who

who is not iustified by faith, nor yet haue faith, who is not sanctified from a wicked life, yet men of dissolute liues, yea tho they be by excommunication cut off from the body of the visible Church, that is, from all particular Churches, yet they remaine members of the catholicke Church, from the which no censure can separate saue onely death. Likewise as touching ignorant men who liue in the Church, and yet knowe scarce any one point of the doctrine of Christ, although they be in an euill estate in regarde of their saluation, yet they are to be accounted Christians, because of their profession. But there is greater question made of heretikes, who doe maintaine some grieuous heresie, and that about the foundation of religion, as they who thinke erroniously of the trinitie, of the person or natures of Christ, of the māner of our iustification, of the nature of the sacramentes, or of any other such waighty point of doctrine, whether these are to be accounted christians, and members of the Church. We answere that such are (as it seemeth) to be accounted christians, although their heresies be both many and grieuous, yea such as if they were throughly vrged, would by necessarie consequence of argument ouerthrow faith and all religion. And to make instance in the grossest, and most blasphemous heresie, that euer was inuented, to wit, the heresie of *Arius* who denied thy diuinity of Christ, this doth almost directly ouerthrow christianity: for if Christ be not God he is not a sufficient mediator, & then our faith is in vaine. This would follow plainely of that heresie, and yet such was their blindnesse that maintained it, that they did together maintaine and professe zealously the whole doctrine of the gospel beside, and did beleeue, obey and honoue Christ, as the onely sauiour of the world. The which doth appear by that confession of faith, which *Arius* the chiefe maintainer of that heresie did exhibite to *Constantine*. Wherein although he doth dissemble his heresie, yet it sheweth, what he and his followers held in the test of the doctrine of the gospell, *Contra* [illegible] *pag.* [illegible] yea this heresie was common in the Church of the *Heres* before the comming of Christ: for it is euident that [illegible] Peter of them did

Excommunication doth not separate from the catholicke, but only frō the visible Church.

Heretikes, as Arians and papistes are to be counted members of the catholicke Church

did thinke that the Messias shoulde be God. For what was thought of Christ, euen of many of his disciples, we may gather by the wordes of *Cleophas*, *Luke*. 24. *Hast thou not heard of Iesus of Nazareth, who was a prophet*, &c. Yea it might be plainly shewed, that many of the Church both before the comming of Christ, and also after, did not thinke that the Messias should be God. And not to ouerpasse in silence popery, the most common heresie of our times, wherewith the Church both is now most annoied and hath in times past bene lamentably oppressed, and almost cleane ourthrowen, it doth consist of so many grieuous errours, that most men do thinke it not to be an heresie, but a false religion, and the maintainers & professours of it, to be alienates from the common-wealth of *Israel*, which is the Church of God: as namely of those great heresies of idolatry, transsubstantiation, the sacrifice of the Masse, merit, iustification by workes, freewill and inuocation of saints, yea of many other great errours, insomuch that we may say of them the wordes of the prophet, from the top of the head to the sole of the foot, there is no whole part, but all full of loathsome and dangerous sores. And therefore it is no marmile that they seem to many to haue in them no life of christian faith, but to be dead & rotten stocks, yea to haue no outward profession of christianity. But yet if due consideration be had how far the nature and name of a Church, and of christians doth stretch it selfe, it will appeare, that we may truely account them christians, and so consequently members of the Church: and that because they doe still professe, hold and maintaine the chiefe fundamental pointes of religion, of God, of Christ, of his death and passion, of the resurrection and all the rest contained in that slimme of religion called the Apostles Creede, so that although by their errours they doe wound, and in a manner kill themselues, yet in regarde of the trueth which they keepe, there remaineth in them some life of Christianity and so are fitly compared to a man who although he both lacke many parts of his body, and also hath the rest corrupted with pestilent diseases, yet draweth breath, and therefore is not a dead carcasse, but a liuing man. The reason by the which we

The papist holdeth the foundation of Christian religion.

are perswaded to thinke that papistes and other heretikes doe stil retaine the name of christians (in this) for that faith and especially a generall and historicall faith (the profession whereof is sufficient to make a man be accounted a christian) may be lodged in a mans minde together with such errours, as being vrged by a cunning disputer, would wholly ouer throw faith. For the denial of faith is brought in about indirectly, and by manie consequents inferred one of another; but the man corrupted with errour doth not consider any such thing, but beleeueth directly & resolutely in Iesus Christ as in the sauiour of the world. Yea although he were conuinced by arguments grounded vpon his owne assertions and errours to deny the faith, yet he woulde still holde it, and rather deny the conclusion then renounce his faith. Euen a man being in temptation may haue true faith although he be not able to answere those obiections, which Sathan and his owne conscience do make against his faith. But it is seldom seen, that an heretike is brought to see that his opinion and the foundation of religion cannot both stand togither: for he will haue some shifs or other to keepe himselfe from granting, that the errour which he maintaineth, bringeth with it any such absurdity. It is written, *Act. 13. 3. that there did some beleeue which were of the heresy of the pharises and did stil hold the ceremonies of the law.* It were long to rehearse the errours which haue beene maintained by many, not onely particular men, but also whole Churches about waightie pointes: of whom we may wel thinke that a true faith hath beene in many liuing in as great and as many errours as these heretikes before mentioned. For if we do consider the state of the Church before the time of the gospell, we shal finde, that how soeue God did extraordinarely reueale the doctrine of the Messias to some, yet that not onely the common & ignorant people liuing in the Church, but euen many of the learned were ignorant of many fundamentall points of christianity which Christ himself doth plainly testifie, *Mat. 13. 16.* saying, *Blessed are the eyes which see the things which you see: for I say unto you, that many prophets and righteous men haue desired to see them, and yet haue not*: the which wordes are necessarily to be

Whole Churches haue held grieuous errours

The state of the Church before the comming of Christ.

be vnderstoode of the fundamentall and most waightie points of faith, for those did Christ teach in his ministerie. They had in deede a constant faith in the Messias to come, but no particular distinct and cleare knowledge of his person, natures, offices, and manner of saluation which he should bring. In the 11. chapter to the *Heb. ver.* 13. it is said that *Rahab* the harlot had faith, but that she knew distinctly the fundamentall doctrine of Christ, we cannot thinke: and the like is to be said of many others of those who are there mentioned, and in other places of the olde Testament. Yea euen the disciples of Christ were ignorant of many of these thinges and were in most grieuous errours after that they did beleeue, *Philip* knew not the doctrine of the first person in the Trinitie. *Iohn.* 14. 9. As they at *Ephesus* knewe not whether there were a holy ghost or no. *Act.* 19. 2. yea they did thinke that Christ should be a worldly king. *Math.* 20. 21. *Actes.* 1. 6. and *Peter* did not hold the doctrine of Christes passion, for he diswaded him from it, *Math.* 16. 22. and yet they did beleeue before that time, as Christ the searcher of the heartes of men doth testifie. Neither did the *Iewes* for the most part before the comming of Christ once imagine, that their Messias should be put to a shamefull death, as may be gathered. *Iohn.* 12. 34. We confesse that the difference of the time maketh these errours to be more grieuous vnder the gospell then they were before, as he is more blinde that cannot see at noone day, then he who cannot distinguish things rarely in the morning, before the sunne do rise: yet if these errours may be ioyned with faith in one time, we may suppose the same at another time also. But still we must note the greate difference of times. For we are not to thinke, that men may in the time of the gospell, be commonly saued liuing in these errours as they were before. For then men were blinde in darknesse, now they shut their eies against the light: in them these errours were simple, and meere ignorances, but in our heretikes they are wilfull and obstinate heresies before, God did ouer-see those errours, but now he biddeth euerie one in paine of eternall damnation, to seeke, vnderstand and embrace

Faith and fundamentall errours together.

The same errour more pernitious at one time thē at another.

brace the trueth. *Act.* 17.30. before, they could not, but nowe men will not see the trueth before, they were the errours of the time, but now they are the errours of men. Yet we are not to thinke the lesse queasily of those holy men of that time for these errours: neyther to make any question of their saluation but now we are to learne of the Apostle, *Tit.* 3.10. to auoyde and abhorre an heretick after one or two admonitions, knowing that such an one is subuerted, and sinneth, being condemned by himselfe. As we may well thinke, that the first authors of poperie did not of ignorance, but of set purpose forge these opinions for their owne aduantage: and that many of those which since that time are endued with any measure of learning and iudgement, doe in their consciences condemne themselues and those errours which they holde. Yet we are not peremptorie to iudge them to be in the state of damnation: for the common and vnlearned people liuing in poperie, did so wholly relie themselues vpon the faith of the Church that they were for the most part ignorant euen of the very errours of poperie: wherein the more simple and vnlearned that a man is, the greater hope we may haue of his saluation. Yea many learned men amongest them haue beene rapted headlong with the blindnesse of the time, and in a kind of modesty, or rather grosse and sottish negligence, haue not inquired into those pointes which the whole Church did maintaine. And yet some of these men liuing in these heresies haue beene so sound and constant in the foundation of religion, that we read that diuerse of them haue giuen their liues in defence of it. So that we cannot without iniury denie vnto them the name of Christians, which they haue bought with the price of their owne blood. But as for those who do still holde these heresies since the time wherein it hath pleased God to let the sunne of trueth to shine clearly in the worlde, their case is very fearefull: and especially those, who haue had the trueth taught and offered vnto them: for as Christ saith, *Iohn.* 10.3. *all his sheepe knowe his voyce, and can distinguish it from the voyce of false shepheardes*, when it soundeth in their eares, howsoeuer before they did not know it.

Greater hope of the saluation of an ignorant then of a learned heretike.

Heretikes haue giuen their liues for the gospel.

And the Apoſtle writeth, 1. *Cor.* 14. 37. *If any be ſpirituall, let him acknowledge theſe things to be the words of God: but if any be ignorant, let him be ignorant ſtill.* In this ſenſe *Paule* writeth to the *Gal.* 5. 2. *That if they were circumciſed, Chriſt ſhoulde profit them nothing. And yet, Act.* 21. 20. *there were many thouſand Iewes,* who did beleeue, all of them zealous of the lawe: yea *Paule* by the counſell of the Church at *Ieruſalem* did goe about to make the *Iewes* beleeue that he alſo did liue according to the law of *Moſes, Act.* 21. 26. and therefore we muſt thinke that he warneth the *Galathians* that if nowe in ſo great light of the goſpell which teacheth the abrogation of the ceremoniall lawe and after ſo much teaching, and ſo many admonitions, they did ſtill remaine blinde and obſtinate, yea and did turne backe againe to the orders of the lawe, that then it was an euident ſigne that they were as yet deſtitute of the true knowledge and obedience of the goſpell. For if this had beene the firſt time, wherein they had beene taught Chriſt, he woulde eaſelie haue winked at this greate errour of ioyning the lawe and the goſpell togither. Likewiſe as concerning that deteſtable hereſie of *Arianiſme* we may well thinke the authours, ſpreaders, beginners, furtherers and maintainers of it, to haue beene men deſtitute of the ſpirit of God: and that this hereſie is eſpecially in theſe ages a fearefull ſigne of eternall reprobation. Yet we are not to thinke ſo hardlie of thoſe, who were corrupted with it ſo ſeuer that it had ouerſpred the greateſt part of the worlde, and ſo were caried away with the multitude to euill although it were in that time alſo a fearefull token of a reprobate minde, for as in a common infection of the aire, we cannot iudge of the ſtate of mens bodies by popular diſeaſes and deathes, whenas both ſtrong and weake men are in the ſame caſe, ſo neyther in the common raigning of anie hereſie, can we perfectlie diſcerne the ſtate of mens myndes and ſoules by that token, forſomuch as God doth ſaue ſome, euen by pulling them out of the fire. And therefore we are charitably to hope the beſt of them

Difference to be put betwixt the ſimple profeſſours of errours and the obſtinate maintainers of them.

who

who liue in grieuous errours, not of wilfull blindnesse, but of simple ignorance: and not to doubt, but that ignorant heretikes beeing religious and zealous seruers of God are in farre better state as touching their saluation, then they who professing the sincere doctrine of the gospell doe in their prophane liues denie the power thereof. But that heretikes are to be accounted members of the Church, we shall haue occasion to declare, when we come to the corrupt state of a Church. So that to conclude this pointe, we doe (and that as we trust and are perswaded by the worde of GOD,) giue the name of members of the Church, and of christians to all that doe in outwarde profession holde the foundation of religion. The which although in effect it be the same both before and since the time of the Gospell, yet it hath some difference in respect of the diuersitie of the times. For before Christ was exhibited in the flesh, this was the foundation of religion, I put my whole trust and confidence for my happinesse, in the Messias whome God hath promised to sende for the redemption and saluation of the people, of the seede of *Dauid*. This foundation did the Church of the *Iewes* professe when Christ came, and therefore euery one of that people was a member of the Church, howsoeuer they did togither holde grosser heresies, then the papistes doe at this day. But since the comming of Christ this is to holde the foundation of religion, I beleeue Iesus the sonne of *Mary* to be the sonne of God, the promised Messias, the Lord and Sauiour of the worlde, and that in him onely, saluation is to be had: as it is more briefely set downe by the Apostle, 1. *Cor.* 3. 11. *Another foundation can no man lay, but that which is laid, to wit, that Iesus is Christ.* To the which doctrine all opinions and assertions which are contrary are pernicious heresies, and such as bring certaine damnation, 2. *Peter.* 2. 1. *There were many false prophets among the people, as there are false teachers amonge you, which bring in damnable heresies, to wit, these, denying the Lorde Iesus who bought them:*

What is the foundation of religion before and since the comming of Christ.

them: these bring upon themselues swift damnation, that is, they certainly be accounted for damned. As for the hereſies of thoſe who doe confeſſe the lord Ieſus, as they are more waighty, and doe nearer approach to the grand hereſie of thoſe who do not confeſſe the Lord Ieſus, ſo they are more dangerous: yet of themſelues not beeing ioyned with obſtinate and wilfull blindneſſe, not ſo deſperate.

Sect. 5. Of thoſe who diſſemble their profeſſion.

BVT before we leaue this point, this queſtion may be moued, whether as the outward profeſſion of faith without the trueth thereof in heart, ſo the inwarde faith of the heart without outward profeſſion be ſufficient to make a man a true member of the catholicke Church. We anſwere, that where true faith is, there neceſſarely is alſo ſome outward ſeruice of God, and ſome confeſſion of the mouth by praier, or ſome other meanes: which be it neuer ſo little, is ſufficient to make a man a member of the catholicke Church. But as for open and publicke profeſſion of our faith before men, true faith being weake may be deſtitute thereof: ſo we read, *Iohn.* 12.40. that many of the chiefe rulers beleeued in Chriſt, but neither did nor durſt profeſſe him before men: theſe are members of the catholicke Church which is inuiſible, but not of any particular Church, vnleſſe they doe profeſſe their faith before others beſide themſelues. So that outward profeſſion of the faith although it be ſecrete and priuate, maketh a man a member of the catholicke Church, and open profeſſion maketh vs members of the viſible Church. But it may be obiected againſt this whole doctrine, that if the outward profeſſion of the goſpell be ſufficient to make a true member of the Church, then the diuels which confeſſed Ieſus to be the ſonne of God, are truely chriſtians. We anſwere that this confeſſion was extorted from them by the power of God, and ſometimes came from the malice of their nature, that ſo

they might procure danger to Christ: but they doe not by faith rest themselues on God in Christ for happinesse, neither doe they professe themselues to be his seruantes and that they are to loue him, and labour to glorifie him, as all christians doe. So then as many are members of the misticall bodie of Christ and of his Church, which are not as yet members of his visible bodie, which is the visible Church militant heere on earth, they not beeing as yet called to the knowledge of the gospell; so many are called to be members of the Church, who are not chosen.

The deuil hath knowledge, but neither saith nor the profession of faith.

Sect. 6. Who are without the catholicke Church.

AND thus we see what manner of seruing God is ment in the definition: the other wordes which follow haue their vse: for in that we require the seruice of the true God, we exclude all heathenish and pagan people from being members of the Church: because as it is, *Rom.* 1. 23. they passing by the creator worship creatures as Gods. And lastly we adde these wordes (in Iesus Christ) because there is no true seruing of God the father but in the sonne, in whome onely he is well pleased. And therefore the nation of the *Iewes* hauing reiected Christ, is by that meanes reiected of God from being his people: neyther are they to be accounted members of the Church, although they serue God with neuer so great zeale *Rom.* 11. The same account we are to make of the *Turkes*, *Saracens*, *Moores*, and all those nations which professe the religion of *Mahomet* the which we confesse, doth retaine diuerse pointes of christiamtie, yea and that if it be well marked, it wil be found a close or mysticall *Arianisme*, couering and glosing ouer many waightie pointes of faith with iudaicall types, and poeticall fictions, that it being by this meanes made darke and ænigmaticall, might be more highly esteemed by blinde

Mahometisme a mystical Arianisme.

and ignorant men. Whereas if it had beene ſet downe in a plaine and ſimple manner, it woulde haue beene eaſely vndeſtood, diſputed of, and in the ende altogether contemned. Yet forſomuch as this religion doth not worſhip and honour Ieſus Chriſt as the onely ſonne of God, and ſauiour of the world as the firſt *Arians* therefore and the profeſſours of it cannot be accounted members of the Church, but meere infidels ſeparated from Chriſt, and voyde of the hope of eternall ſaluation.

Sect. 7. Of the attributes of the catholicke Church.

THus we hauing the definition of the catholicke Church, are further to conſider the nature and ſtate of it in certaine properties, which are attributed vnto it. Of the which this may be the firſt that out of the catholicke Church there is no ſaluation: and therefore all the heathen, all vnbeleeuing *Iewes*, *Turkes*, and generally all *Infidels* whatſoeuer, doe liue and die to the iudgement and ſight of man in the ſtate of eternall damnation. This the ſcripture witneſſeth in many places as namely, 2. *Theſ.* 2. 8. *God in the laſt iudgement ſhall render vengeance to al that know not God and obey not the goſpel of our Lorde Ieſus Chriſt*: and yet this ſentence of damnation which the ſcripture pronounceth on infidels is ſo to be vnderſtoode as that we doe alwaies except the infinite power and mercy of God, who both can & as hath beene before touched, doth in all partes of the world ſaue ſome, and that by extraordinarie meanes vnknowen to vs, where the ordinarie way is wanting. The ſecond attribute of the catholeke Church is this, that it can neuer erre in the foundation of religion, which is all one, as if we did ſay, the catholicke Church neuer ceaſeth to be: or with this; there is continually in the worlde a number of men which ſerue the true God in Ieſus Chriſt. The trueth of this appeareth by the ſtorie of the Church

No ſaluation

The catholicke Church cannot erre in the foundatiō of religion.

Church in the holie ſcripture and in other bookes, which ſhewe by whome and in what places God hath beene truelie worſhipped in euery ſeuerall age. And no maruaile: for if the Church ſhoulde ceaſe to be in the worlde, then the world it ſelfe ſhoulde haue an ende, which was created and doth continue chiefely for this ende, to wit, to be an habitation for the Church. As we reade, 1. *Cor.* 2. 16. *All thinges are yours euen the verie worlde*, that is, all thinges doe ſerue as meanes for your good, and for the working of your ſaluation. In this ſenſe the Apoſtle ſaith, 1. *Tim.* 3. 13. *That the Church is the piller and firmament*, that is, *a moſt firme and ſure piller of trueth*, to wit, of the true religion and worſhippe of God. And yet the catholicke Church may erre in matters of religion, yea euen in thoſe pointes which are waightie, and are neare about the foundation it ſelfe, although it alwaies remaine ſure and ſtedfaſt. So it is manifeſt that the ignorances and errours of the Church which were from the beginning vntill the comming of Chriſt, were both many and greate as hath beene noted before. And howe greate errours haue preuailed throughout the whole Church in moſt of the ages ſince that time, we who liue in this light of the goſpell doe eaſelie and plainely ſee. Yea we knowe that which the Apoſtle ſaith, 1. *Cor.* 13. that while the faithfull are in this worlde, they ſee, knowe, and prophecie but in part, and cannot be wholly freed from errour till they ſee the Lorde perfectly, and in him all thinges. So we reade, *Leuit.* 4. 13. that there was a ſacrifice appointed for the expiation of the generall errour of the whole people of the Iewes, who then were the whole viſible Church of God. Thirdlie the catholicke Church doth continually encreaſe in number and doth conſiſt of moe in the latter ages of the worlde, then in the former. For before the time of the lawe, the Lord was knowen and worſhipped onely of a fewe families or kindreds, but afterwardes of a great populous nation: but ſince the comming of Chriſt, the Church doth enlarge her tentes, and receiueth all the nations of the earth.

The catholicke Church hath often beene in moſt grieuous errours

The catholicke Church doth continually encreaſe in number and in knowledge.

earth. Likewiſe in the firſt ages of the goſpell, there was no nation, country, or citie, no not any one towne or village, which did generally receiue it, but onely a few we heere and there, the reſt remaining in infidelitie, but in the ages following great nations generally, yea infinite multitudes of people became chriſtians. Yea this number ſhall continually encreaſe vntill the fulneſſe of the gentiles be come into the Church, whereof the Apoſtle ſpeaketh, *Rom.* 11. and then ſhall the nation of the *Iewes* make a notable addition to this number.

The cauſe of this increaſe is, for that God doth not reueale himſelfe and his word, all at once to the world, but by degrees, by little and little. Where this may alſo profitably be noted that as the number of beleeuers, ſo alſo their knowledge doth increaſe, the word of God being much more plentifully reuealed in the latter times (they being generally conſidered) then it was in the former. As touching the number, we know that the viſible Church (by the which we may certainely gather the ſtate of the catholicke Church) was vntill the time of *Moſes*, contained within the compaſſe of one kindred, & till the comming of Chriſt, in one nation, but afterwarde it ſpred it ſelfe, ouer the whole world. Yea the latter times of the goſpell ſhall daily more and more exceede the firſt in number of beleeuers, becauſe now both the ful number of the gentiles, and alſo of the Iewiſh nation, is to come into the Church: And in like manner the latter times doe exceede the former in knowledge.

The catholicke Church hath no head or outward gouernment.

Fourthly the catholicke Church hath no heade or ruler heere on earth, neyther any externall gouernment, but is ordered by the ſpirituall gouernment of Chriſt, who is the onely heade of it. For the gouernment and rules preſcribed by God to his Church, haue place and are put in practiſe onely in particular Churches which are the members of the catholicke Church.

The catholicke Church inuiſible.

Fiftly the catholicke Church is inuiſible, for that it conſiſteth not onely of particular Churches which are viſible, but alſo of particular men which ſerue God, yet ſo, as that they are not knowen by others ſo to doe. Sixtly the catholicke Church, is neuer pure here on earth, no more then the gold lying in the bowels

bowels of the earth, but hath hypocrites mixed with true beleeuers. Yea the number of hypocrites is farre greater, then of the other, for many are called but fewe are chosen.

Sect. 8. Of the distribution of the Catholicke Church.

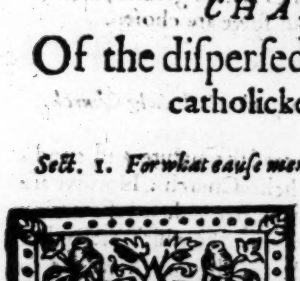
Thus we see in generall the nature and condition of the catholicke Church: Now we are to discend into a more particular consideration of it, in the members: the which are either scattered abroade (of the which we are to entreate in the first place, because they are in nature most simple) or else being ioyned together make a particular Church. The coniunction of all particular Churches doth make the visible Church, the which with the dispersed members, maketh the catholicke Church. The which we deuide in the first place into dispersed members, and particular Churches, euen as the people of any kingdome or country may be brought to these two heades, the one of those who doe wander hither and thither, not belonging to any societie, companie, or corporation, the other of those who dwell together in some towne or citie vnder lawes, gouernment and in due order.

Dispersed Christians with the Churches professing the gospel, make the Catholicke Church.

CHAP. II.

Of the diſperſed members of the catholicke Church.

Sect. 1. *For what cauſe men are ſeparated from the Church.*



Although the members of the Church doe ordinarely, and for the moſt part liue together by the inſtitution and commaundement of God for their mutuall edification, yet it commeth often to paſſe that ſome are ſeuered from the company of the Church, and that vpon diuerſe occaſions. Of all which in generall this is to be held that they are eyther neceſſarie, conſtraining men againſt their wils or elſe vnlawfull and condemned by the word of God: for as touching that voluntarie or rather wilfull ſeparation of the *Eremites* in times paſt, who forſaking the company of men, did chooſe to liue in deſert places, it is in no caſe to be imitated, for that it is contrary to the worde of God, who in great wiſedome hath appointed as ciuil ſocieties for the greater comodity of our temporall liues, ſo alſo the ſpirituall, and holy aſſemblies of his ſeruantes, that by this meanes they might be helped each by other in matters pertaining to their eternall ſaluation. For in the Church we haue the miniſtery of the word, of the ſacraments, of the cenſures of the Church: we haue priuate exhortation and admonition of one to another, yea the examples of a godly life in our brethren: and finally all the meanes of edification, whereof theſe *Eremites* made themſelues deſtitute. And therefore in ſo doing as they did ſinne againſt their owne bodies, in

Eremeticall ſeparation from the Church vnlawfull.

in that, leauing thoſe places, where all the creatures of God, needfull for the maintenance of this preſent life might conueniently be had, did by ſuffering hunger, thirſt, colde, and nakednesſe, make themſelues altogether vnfit for the perfourming of any chriſtian duetie, ſo they did much more ſinne againſt their owne ſoules, which they ſuffered to pine away through want of the word of God, and which they did lay open to the manifold temptations and deluſions of ſathan. Yea they did inflict vpon themſelues (and that not vnworthely in regard of their pride, and wilfull contempt of the ordinance of God) that moſt feareful puniſhment which the ſcripture, 1. *Cor.* 5. calleth *giuing vp to ſathan*, in that they did depriue themſelues of the ineſtimable benefit and comfort of the Church of God. If they obiect for their owne defence the example of the prophet *Ieremy.* 9. 2. who wiſheth that he had a cottage in the wildernesſe that ſo he might not ſee the wickednesſe of the people, we anſwere firſt that the prophet did ſpeake diuerſe things in the zeale of the ſpirit, in a hyperbolicall manner of ſpeach, yea ſometime alſo in humane impatience, which he did neuer put in practiſe, as it doth not appeare that he did this deſire. Secondly that they did it in no ſuch minde, but in a vaine preſumption, pretending the contempt of the world, and their owne ſufficiencie to worke their ſaluation without the helpe of others, and of thoſe meanes which God hath appointed. We confeſſe indeede that ſo many of them as liued in thoſe times wherein poperie did corrupt the worſhippe of God, had iuſt cauſe of ſeparation, and that they might more commodiouſly and lawfully ſerue God in the vaſteſt deſert then in the moſt populous *C*hurch being in that caſe. But moſt of theſe *Eremites* were more fooliſhly ſuperſtitious, then they were whom they left, and fewe or none of them had that knowledge and grace vouchſafed to them of God, to ſee and abhorre thoſe palpable corruptions. As for thoſe, who although they liued in deſert places, yet they had the company of others who ioyned with them in that kind of life, their doing was more probable, becauſe they ſeemed by this meanes to

liue in the forme of a Church: yet not iuſtifiable by the worde of God, if this their ſeparation were made from a Church ſeruing God aright in any meaſure. But it commeth often to paſſe that ſome are conſtrained by vrgent and neceſſary cauſes to liue out of the aſſembly of the Church as in the time of perſecution, whenas the ſeruantes of God cannot without euident danger meete together. So we read, *Act.* 8. 1. that the whole Church which was at *Ieruſalem*, was diſperſed abroad ſaue the Apoſtles. Likewiſe, whenas any of them are taken captiues, and by violence caried into thoſe countries where there is no Church and there detained, as if a chriſtian were conſtrained to abide among the *Turkes*, *Iewes*, or any other infidels. Yea many haue in all times ſerued God, who neuer were of any particular Church, but being called to the knowledge of God by extraordinarie meanes, haue continually liued amongeſt infidels. Theſe although they ought to make repaire to thoſe places, where they vnderſtand the Church to be, and to make their abode there, yet often they abide in their natiue countries vpon diuerſe occaſions, as namely, for that they being endued with a ſmall meaſure of knowledge and of faith cannot eaſely ouercome the frailty of the fleſh, which counſelleth them, that in no caſe they forſake their country, kindred, friends, houſes, and landes, and caſt themſelues into infinite dangers, troubles and miſeries, which for the moſt part doe accompany them who liue in ſtrange places. Yea it may be that they know not eyther what or where the Church is, and ſo cannot endeauour to come to it. And laſtly euen men liuing in the Church, may haue neceſſarie cauſes conſtraining them to liue from the ſocietie of the ſame, as contagious diſeaſes, as the leproſie was amongeſt the *Iſraelites*, for the which we reade that king *Ozias* was ſeparated a long time from the Church. Yea men which are excommunicated and doe ſo continue, are ſtill to be accounted members of the catholicke Church, ſo long as they continue in the profeſſion of the faith, howſoeuer they be not members of any particular Church. And therefore they are to ſerue God in the time of their excommunication.

Sect.

Sect. 2. How the diſperſed members of the catholicke Church ſerue God.

Hus much of the cauſes, why ſome of the mẽbers of the Church are diſperſed abroad from the company of the Church. Now we are to conſider what manner of ſeruice they perform to God, in regarde wherof they are accounted members of the Church. The which title belongeth only to thoſe who do ſerue God as hath beene declared. The onely meanes whereby they ſerue God, is praier, or inuocation of the name of God, becauſe this ſeruice may be perfourmed by one alone, but the miniſtery the word, of the ſacramentes, and other partes of the ſeruice of God, require acompany ioyning together for that purpoſe. So that prayer is that part of the actuall ſeruice of God, which onely belongeth generally to all the members of the Church, which are come to yeares of diſcretion, as well to thoſe who are diſperſed, as to thoſe who liue together in the Church. Hence it is that the Apoſtle *Paule* when he ſpeaketh of all chriſtians without exception of any, calleth them, *thoſe who call vpon the name of the Lord*, as namely, 1. *Cor*. 1.1. Thus did *Daniell* ſerue God in *Babel*. *Dan*. 6.10. *thriſe a day he made his petition to God, and praiſed him*. Heere order requireth that we ſhould entreate of prayer the moſt generall and perpetuall part of the ſeruice of God, yea that which is the very badge of all chriſtians, and declare the whole nature, manner, kindes, fruite and all the poinctes of doctrine belonging to this heade. But we will rather paſſe it ouer with ſilence, for that the matter is both large, and requiring a ſeuerall treatiſe, and alſo is ſufficiently handled by diuerſe godly and learned men. Here alſo this queſtion is to be anſwered, whether that the diſperſed members of the Church may not vſe ſome other parte of the ſeruice of God, as the ſacrmentes for the confirmation of their faith. As touching this point, it ſeemeth that whileſt any one mem-

berof the Church is wholly ſeuered from the ſocietie of others, that he cannot vſe them, neyther any other part, but onely prayer as hath beene ſaid. Yet if there be any number of them, although but two, that then they may lawfully vſe both the ſacramentes of baptiſme, and of the Lordes ſupper. For the further declaration whereof, we may put this caſe. A chriſtian man and his wife being taken captiues liue amongeſt infidels, where to their knowledge there is not any chriſtian beſide themſelues. There they beget children, whome they woulde haue by baptiſme conſecrated and initiated into the profeſſion of Chriſtianity. In this caſe it is lawfull, yea needfull for the parentes both of them, or eyther of them, to adminiſter baptiſme to their children. This appeareth, *Exod.* 4. 25. where *Moſes* and *Zippora* his wife circumciſe their ſonne, by the commandement or rather by the threatning of God. And ſo did all the *Iewes* being ſcattered abroade into all the partes of the worlde, circumciſe their male children in their owne houſes. Likewiſe for the other ſacrament of the Lordes ſupper, it is lawfull for chriſtians in the aforeſaid caſe to receiue it at their owne handes, as this one example doth ſufficiently prooue. If it be obiected that the ſacramentes being a part of the miniſterie of the Church, ought not to be adminiſtred but by a publicke perſon, and in a publicke place: we anſwere that where there is no Church, there a priuate mans houſe is in ſteed of it, and he himſelfe in place of a miniſter.

How the ſacraments may be priuately receiued.

Sect. 3. *By what meanes the diſperſed members of the Church are called.*

THus much of that ſeruice wherewith the diſperſed members of the Church ſerue God: the which although it be imperfect, yet it is acceptable to God, where the reſt cannot be had, and is a ſufficient meanes to worke their ſaluation. So we reade. *Ezech.* 11. 16. the Lord ſaith that *He will be to his people diſperſed abroad in the captiuitie a little ſanctuarie*, that is, howſoeuer they were abſent from the holy temple

temple at *Ieruſalem*, in which place onely it was lawfull to offer ſacrifice, and to ſerue God in full and ample manner, yet that God would accept that imperfect and maimed ſeruice which they ſhould perfourme vnto him in their captiuitie by praier and circumciſion. For as touching the paſſouer it was a ſacrifice, and therefore could not be vſed in any place but onely at *Ieruſalem*. But although this imperfect ſeruice be accepted of God, yet they themſelues doe not ſo reſt in it, but that they doe and ought aboue all thinges in the worlde to deſire to be in the ſocietie of the Church, that ſo they may enioy the full meanes of working their owne ſaluation and of glorifying God. So that although they be abſent inbody, yet in minde and affection they are ioyned with it. In witneſſe whereof as alſo to encreaſe this deſire, they did, being in a ſtraunge lande amongeſt the infidels, pray toward the place of the Church and worſhip of God, 1. *King.* 8. 48. *Dan.* 6. 11. *Pſal.* 84. Laſtly it may be asked how thoſe diſperſed members of the Church which neuer were in the ſocietie of other chriſtians, were called and became members of it: whereunto we anſwere that in the ordinarie working of God, there is no faith and true knowledge of God to be gotten but in the viſible Church and in the company of beleeuers: yet that God doth by extraordinarie meanes ſaue ſome, who neuer were ioyned to the ſociety of the Church. The meanes which God vſeth are knowen to him only, yet ſome of them may be gathered out of the ſcripture. As firſt, the reliques of the true worſhip of God, the which taketh ſuch deep root in thoſe places where it is planted, that although the viſible Church be cleane ouerthrowen, yet there will ſome root of knowledge remain hidden in the ground: euen as we ſee that where a garden repleniſhed with great ſtore of herbes hath been, there wilbe long after that it is defaced, ſome ſprouting vp. So that the word of God, as it is in the goſpel cõpared to a grain of muſtardſeed, *Ma.* 13. 31. in reſpect of the ſpeedy & gret groth of it vpwards, ſo it may be cõpared to it, in that they both take ſo deep root that where they are once ſowen there they remaine for many ages. Thus there was a glimmering of the true worſhip

God accepteth the imperfect ſeruice of thoſe who cannot be in the viſible Church

Diſperſed chriſtians ought to labour by all meanes to ioyne themſelues to ſome Church.

By what meanes God calleth thoſe who are without the viſible Church.

of God, disperſed abroade by the ſonnes of *Noah*: by the which meanes it came to paſſe that diuerſe did in ſome ſorte knowe God among the infidels. As *Melihezadec*, *Iob*, with his friends, *Lot*, *Baalam*, & all them knowing the true God. Yea in the idolatrie of *Mahomet* there remaineth ſomething of chriſtian religion: hereof they holde many pointes although couered ouer with prophane fables. Moreouer ſome liuing out of the Church are brought to the knowledge of God by the meanes and priuate teaching of ſome who haue beene of the Church. Yea euen by the fame of the true religiō ſome haue bene conuerted: ſo was *Rahab* liuing in *Iericho*, of whome it is ſaide, *Heb.* 11. *that ſhe beleeued*, or by reading bookes containing the doctrine of religion. Laſtly it may pleaſe God to vſe for this purpoſe that knowledge which remaineth in the minds of men ſince the fall of *Adam*, and which is ſtirred vp by the contemplation of the creatures, and all thoſe meanes which naturall men haue for the attaining of knowledge. Theſe or any other meanes God may vſe extraordinarily, yea he may doe it without any meanes, but in his ordinarie working none of theſe aforeſaid meanes are auailable: for faith is gotten ordinarely onely by hearing the worde preached, and therefore we are to eſteeme and iudge of them who haue not the miniſterie of the worde, that they wante the ordinarie meanes of attaining a true and ſauing faith: alwaies excepting the power and extraordinarie worke of God, the which is not tyed to any meanes.

CHAP.

CHAP. III.

Of a particular Church.

Sect. 1. Of the originall of particular Churches.

Hus much of the diſperſed mẽbers of the catholicke *Church*: the which ſtate God doth accept where it cannot be amended: but ſo that he wil haue al his ſeruantes to indeauour by al means poſſible to come & liue together for their mutuall edification, and therefore as for the more commodious maintaining of our temporall liues, he hath appointed ciuill ſocieties, ſo for the beginning and maintaining of ſpirituall ſtrength and life in vs he hath appointed holy aſſemblies, which are particular Churches: out of the which a chriſtian may liue this ſpirituall life, but yet in great weakeneſſe and danger, euen as a man may preſerue his naturall life in a deſert place; but he cannot haue perfect ſtrength and health, vnleſſe he liue in ſome place frequented by men and repleniſhed with thinges needfull for that purpoſe. And therefore we are now to declare what a particular Church is.

Sect.

Sect. 2. Of the definition of a particular Church.

A Particular Church is a company of men ſeparated from the infidels of the world to ſerue God vnder al the ſame diuine and humane lawes, or vnder the ſame eccleſiaſticall gouernment both diuine and humane. This definition doth in ſome ſort comprehend in it the whole nature and eſſence of a particular Church, and therefore a great part of this treatiſe is to be ſpent in the explication of it, wherein (that we may proceede in ſome diſtinct and plaine order) we haue theſe three heads to obſerue. Firſt the ſeparating of thoſe of whom the Church is to conſiſt from the infidels of the world. Secondly the diuine lawes by the which they thus brought together, are to be ordered. And laſtly the humane lawes which are added to the lawes of God. For euen as it is in the eſtabliſhing of a common wealth or kingdome, firſt men muſt be brought together, who are to be the inhabitantes of that citie or country. Secondly there muſt certaine generall and fundamentall lawes be made containing the very ſtate and forme of gouernment and of ſubiection which muſt ſtand in force continually without any alteration: and laſtly there muſt be added ſome ſpeciall poſitiue lawes which are often to be changed as preſent occaſion ſhall require: ſo is it in the eſtabliſhing of a Church. Firſt men are called from infidelity to faith, as from barbariſme to ciuility: then they haue giuen vnto them the lawes, which God in his word hath made for the gouernment of his Church till the end of the world, and laſtly the changeable eccleſiaſticall lawes of men. Againe as we ſee men doe in the building of a houſe, firſt they prepare ſtones, then they ioyne them together in ſome fourme of a houſe, till by little and little they ſet vp the whole frame of it, and laſtly they adde doores, windowes, ſeuſes, and whatſoeuer may ſerue for the vſe of the dweller: in like manner the calling of men to the knowledge of Chriſt, is

Three things required to the conſtitution of a Church.

is the preparing of the matter of a Church: ſecondly the eſtabliſhing of the gouernment of the Church & the māner of ſeruing God is a ſetting vp of the frame of it, an laſtly the making of eccleſiaſticall conſtitutions is the applying of this gouernment to the ſpeciall vſe of thoſe men whome we woulde bring vnto the fourme of a Church that it may be a fit dwelling place for them. This latter ſimilitude we deſire the reader to marke, the rather for that we are to vſe it throughout this whole treatiſe. And that becauſe it hath pleaſed the ſpiritte of GOD to teach vs ſo to doe, who in the ſcripture doth for the moſt parte compare the Church to a houſe and to the buylding of it as we may ſee, 1. *Cor.* 3. 11. 12. 1. *Tim.* 3. 15. 1. *Pet.* 4. 17. In this definition the laſt wordes onely (the reſt being of themſelues plaine enough) neede this explication: that by humane lawes, we doe not meane ciuill lawes, but eccleſiaſticall conſtitutions added to the lawes of GOD appointed in the worde: by the which humane lawes, being alwaies in ſome pointe or other differing from the lawes of other Churches, particular Churches haue their difference and diſtincte limittes appointed to them. For therefore we haue inſerted this particle (all) in the definition, becauſe many, yea all the Churches in the worlde may agree in ſome eccleſiaſticall conſtitutions but not in all. So that the ſame gouernment maketh one and the ſame Church, yea although they be diſtinguiſhed into diuerſe congregations, and haue many diſtinct places of ſeruing God. As if the lawes of any towne doe ſtretch to the ſuburbes and villages aboute, there is but one corporation or ciuill bodie. And to vſe our accuſtomed ſimilitude as that is one familie which hath the ſame gouernour ouer it, the ſame orders in it, although they be in diuerſe roomes; ſo it is in this behalfe, a diſtincte gouernment maketh a diſtinct Church. The gouernment is then diſtincte when eyther the humane Church lawes are diuerſe or at the leaſt, the rulers and gouernours of the companie haue

A diuerſe gouernment maketh a diſtinct Church.

in their handes authoritie to make diuers lawes in that manner which we are afterwardes to declare. So that where we ſee many diſtinct and diuerſe aſſemblies or congregations of chriſtians all to depend vpon one company hauing in their handes the ſaide authoritie and from thence to fetch all their conſtitutions and determinations of cauſes, they are to be accounted not many but one onely particular Church: which notwithſtanding if they did no waie depend vpon any other, were to be accounted ſo many diſtinct Churches. *So* the Church of *Iſraell* although it did conſiſt of many diſtinct townes and cities, the which had their proper leuites and gouernours, yet becauſe for gouernment they did all depend vpon the high prieſt, and the other prieſtes which did offer ſacrifice in the temple at *Ieruſalem*, they all made but one Church. *So* that thoſe chriſtians are to be accounted a particular Church, which are ioyned together, not onely in the ſame faith as the whole catholicke Church is, or in the ſame diuine gouernment as the whol viſible Church is, but alſo in the ſame humane gouernment, to wit, in the ſame humane eccleſiaſticall lawes, and the ſame gouernours.

The whole nation of the Iewes made but one particular Church.

Sect. 3. Of howe many a particular Church may conſiſt.

AS touching the number whereof a particular Church doth conſiſt, the leaſt may be giuen but not the greateſt: the leaſt is the leaſt number of one priuate familie within the compaſſe whereof a particular Church hath often beene contained. *So* in the beginning there was a particular Church in the familie of *Adam*, for they did iointly together and in common offer ſacrifice and ſerue God. This Church conſiſted of foure perſons at what time there was a publike ſeruice of God, namely, *Adam*, *Eua*, *Cain*, and *Abel*. Likewiſe in the

A particular Church often contained in one familie.

the time of the generall deluge the Church conſiſted of thoſe few perſons only which were within the Arke. If it be obiected that in ſo ſmal a number as are three or foure perſons, there cannot be al the officers, much leſſe the bodie of a Church, we confeſſe that they cannot make a perfect Church, yet a true Church. But more heereof when we come to ſhew what an imperfect ſtate of a Church is. The greateſt number cannot be defined, for a whole nation, whereof there is no certaine number, may be one particular Church as was the nation of the *Iewes*, as hath beene ſhewed in the former ſection. Yet the greateſt number of a Church rightly eſtabliſhed, may thus generally be determined, to wit, that the Church conſiſt of no moe then can without confuſion or any manifeſt inconuenience meet together at one time, and in one place to ſerue God, ſo that none be, by reaſon of the multitude excluded, hindred or troubled in the ſeruice of God: for God is not the author neyther any approuer of any kinde of confuſion: which as in all other actions, ſo eſpecially in theſe holy aſſemblies ought carefully to be auoyded. If it be heere anſwered that this confuſion which doth ariſe of too great a number, may be auoyded by deuiding one and the ſame particular Church into diuerſe aſſemblies, and by appointing to each part of the Church ſeuerall and diſtinct places of meeting, we confeſſe that this may be done vpon neceſſitie and for the auoyding of a greater inconueniencie, but otherwiſe it ought not, neyther can conueniently be done, for beſides that it is vndecent to ſee one body of a Church ſo diſtracted and pulled aſunder into many parts, it is alſo in many reſpectes inconuenient. For firſt ſo great a multitude as muſt of neceſſitie be deuided into diuerſe aſſemblies, can hardly be ſo well ordered, and ſo diligently looked vnto, as the Church ought to be. Secondly by this meanes both the labour of the teachers wilbe increaſed, and alſo the profit of the people much diminiſhed, who neyther can goe on in knowledge altogether, nor yet be alwaies made partakers of the beſt and moſt excellent miniſtrie as they ought to be. As for the Church of the Iewes which did conſiſt of a farre

greater number then coulde conueniently ſerue God together; we anſwere firſt that it was neceſſary that this nation ſhould be made one Church, becauſe it was needfull in diuers reſpectes, that there ſhoulde be but one place of the preſence of God, one high prieſt, one temple and place of offering ſacrifice. Secondlie that the whole nation of the *Iewes* might more conueniently meete together in the publicke ſeruice of God, then the hundred part of them could doe in the time of the goſpell: for then the publicke ſeruice wherein all were bound to meete, was but ſeldome to be perfourmed, to wit, thriſe in the yeare, at the three ſolemne feaſtes. And then they did not giue themſelues ſo much to the hearing of the worde, and to publicke prayer, as to the offering of the ſacrifices commaunded in the lawe. So that, that ſeruice did require onely preſence at *Ieruſalem* or about the temple, but our ſeruice requireth particular and diligent attention. On the other ſide in the gathering of a particular Church this is carefully to be auoyded, that it doe not conſiſt of too few. For we are not to thinke that any ſmal number of beleeuers do make a competent congregation, but rather to deſire that it may conſiſt, euen of ſo many as may conueniently come together into one place, and there without confuſion be made partakers of all thoſe meanes whereby they are to be edified in the obedience of faith. For the moe there be in the congregation, there wilbe a greater abundance of ſpiritual graces, whereby the publicke functions of the Church, yea all other wants whatſoeuer, may be more eaſely and abundantly ſupplied: there will alſo be found more pregnant examples of ſpeciall vertues and graces in the liues of men, and the miniſterie of the worde will haue many diuerſe, ſtrange, and ſingular effectes in men which cannot be had in a Church conſiſting of a ſmall number.

Why it was needfull that the whole nation of the Iewes ſhould be one particular church

Better for a Church to conſiſt of many chriſtians then of a fewe.

CHAP.

CHAP. IIII.

Of the planting of a particular church.

Sect. 1. *Of what people the Church may be planted.*

HE planting of a Church conſiſteth in two thinges, firſt and principally in bringing a competent number of men to beleeue & imbrace the goſpell: euen as in the building of an houſe the firſt part of the worke is to digge ſtones out of the ground for that purpoſe: ſecondly in giuing vnto them being thus called, the ſacrament of baptiſme as the badge of their profeſſion: this is to hew and make them fit for our purpoſe. In the firſt part we haue theſe pointes to conſider firſt what kinde of men are fit to be the matter whereof the Church ſhould conſiſt. Secondly by whom they ought to be conuerted from infidelity to chriſtianity, and laſtly after what manner. Of the firſt point, the worde of God doth plainely teach vs, that there is no people or nation in the world, no ſtate or condition of men whatſoeuer excluded, but that the Church may conſiſt of them. *Math.* 28.19. *Goe ye and preach the goſpel to al nations, baptizing them in the name of the father & the ſonne and of the holy ghoſt.* So that there is no people in the worlde eyther ſo dull and blockiſh but that they may be taught, or ſo ſauage, fierce and barbarous, but that they may be ſubdued to the obedience of the goſpell. As the prophet *Eſay* foretolde. *Eſay.* 11. that the power of the kingdome of Chriſt ſhoulde be ſo greate that men who of themſelues were euen as Tygers, Lyons, Leopardes,

No kinde of men excluded from being the Church of God.

and as moſt ſauage beaſtes ſhould be made tame and gentle. Yea this prophecie is ratified by the euent of thinges, wherby we ſee that euen the moſt barbarous nations, and generally all kindes of people haue ſubmitted themſelues to the goſpell of Chriſt: And yet ſome kinde of people are more fit for this purpoſe then others, and doe more eaſelie, yea more vſuallie ſubmitte themſelues to the goſpell. Euen as we ſee that there is difference in ſtones, whereof ſome are ſo hard and dry that they can hardly be hewen, ſquared or made fit for building as flint, adamant and many other kindes, which as it were, repell the toole of the maſon not ſuffering it to enter or take any hold of them, but other kindes doe more eaſely take any faſhion whatſoeuer it pleaſeth the worke-man to giue vnto them, ſo it is in this caſe. Some men are much more vnfit and vntoward for the making of a Church then others; as namely thoſe who liue in extreame barbariſme, without that naturall knowledge of God, ciuill honeſtie and good literature, the which it pleaſeth God to vſe as meanes in the conuerſion of men from infidelitie to faith. As for that naturall knowledge, we know that the Apoſtles and others who haue laboured in conuerting infidels which had no written worde, did alwaies goe about to conuince them of their erroneous worſhip of God and to eſtabliſh the true worſhip by argumentes taken from the groundes of reaſon, which the infidels themſelues did confeſſe to be true. Likewiſe, 1. *Pet.* 3. 1. the Apoſtle exhorteth that the Chriſtian women ſhould be in ſubiection to their huſbandes, that the infidels ſeeing their chaſt, honeſt and orderly life, might be conuerted by this meanes. Not that this is an ordinarie meanes of conuerting men, but onely as it were a preparatiue, whereby men may be made more tractable and affected with a generall loue of the goſpell, although they doe not as yet knowe it. Likewiſe the Apoſtle noteth, 1. *Cor.* 1. that the contrarie to this extreame barbariſme, to wit, abundance of knowledge, wiſedome, yea nobility, riches and al other ſuch outward prerogatiues were hinderances in the firſt time of the goſpell. And therefore he ſaith, *brethren yon-*

The moſt barbarous may become Chriſtians.

ſee

ſee your calling, that not many wiſe, many mightie or noble doe become chriſtians. And ſince that time we reade that in the conuerſion of diuerſe countries to the goſpell, after that the common people were wonne, the nobilitie did generally for the ſpace of many yeares remaine obſtinate in idolatrie, the which alſo may be obſerued at this day in diuerſe places. The reaſon whereof is plaine, to wit, for that outward excellency in any kinde doth puffe vp the heart of man with pride, whereby he is hindred from ſubmitting himſelfe to the ſeruice of Chriſt.

Sect. 2. *To whome it belongeth to plant Churches.*

IN the ſecond place we are to enquire to whom it belongeth to plant Churches. The agentes in this worke are of two ſortes, the one is of the beginner or firſt moouer in it, the other is of thoſe who are properly called the workemen, & are as it were the inſtrumentes in this action. For as in the building of a material houſe there is one who is the chiefe cauſe of the worke and others who are by him ſet a worke & imployed in this buſines, euen ſo it is in the building of the Church: one beginneth, an other doth performe and accompliſh it. The firſt kinde is diuerſe according as the Church which is to be planted, is eyther publicke or priuate, and therefore we are not to entreat of them till we come to the diuerſe kindes of a Church. But the workemen are the ſame in both kindes, and therefore heere to be conſidered. Theſe are the miniſters of the word of God, vnto whom God hath committed the diſpenſation of his word, by the which as by a moſt ſharp and fit inſtrument they conuert men from infidelity to beleeue the goſpell. *Rom.* 10.14. *How ſhall they beleeue of whom they haue not heard? how ſhall they heare without a preacher?* But yet not euerie true miniſter of the worde can perfourme or ought to take in hande the firſt part of this worke, forſomuch as it is of greater difficultie, then the reſt. For euen as in the building of a houſe euery one of

the builders cannot lay the foundation, but onely he who doth farre excell the common workmen in ſkill, ſo it is in the planting of a church as the Apoſtle doth plainly teſtifie. 1. *Cor.* 3. 10. where he ſaith that he himſelfe *as a moſt wiſe and cunning maiſter builder, had laid the foundation of the Church of Corinth*, and left the reſt of the worke for others to doe. This is agreable to reaſon & common experience which teacheth vs that it is much eaſier to continue any worke then to begin it. Yea euen in naturall bodies it is an eaſie matter to preſerue and maintaine life where it is preſent, but to begin life, or to put life into a body deſtitute of it, is a thing to mans ſtrength altogether impoſſible: ſo it is in the life of our ſoules. For to continue and encreaſe faith where it is already begun, is not ſo hard a matter, but that by the bleſſing of God it may be done by ordinarie giftes and means: but to begin it in an infidel there is required an extraordinarie work of God, and moſt rare & ſingulare gifts in the miniſter by whom God worketh. And therefore it pleaſed God for the planting of the firſt Churches, to inſtitute an extraordinary miniſterie of apoſtles, Prophets & Euangeliſts, whō he endued with gifts correſpōdent to their extraordinary callings, that they might be as his moſt ſtrong champions armed to ſtand in the fore front of the great battaile, for the ouerthrowing of infidelity, idolatrie, ignorāce, ſin, atheiſme, & whatſoeuer power did reſiſt the kingdome of Chriſt. Thus did God plant his Church in the firſt age of the goſpell: but theſe extraordinary callings and gifts did ceaſe in the time following. To whom then doth it belong, now to plant churches? We anſwere that God doth neuer leaue his Church deſtitute in this behalfe: but doth continually endue ſome with a rare and ſpeciall meaſure of giftes, whereby they may be able in ſome meaſure to performe this great work. Yea ſince the time of the Apoſtles God hath called & may whē it pleaſeth him to cal & alſo furniſh men extraordinarely to this work. But when this is wanting (as we are not now to looke for immediate callings) the plāting of churches is to be cōmitted to thoſe, who among the ordinary miniſters of the church are endued with beſt gifts & do exeel the reſt in godlines, zeal, wiſdom, knowledge & all other ſpirituall graces needful for this purpoſe.

The planting of Churches belongeth to thē who haue either extraordinarie callings, or the moſt excellent gifts

Sect. 3.

Sect. 3. *How the word is to be preached to infidels.*

Now that we haue the workemen to whom it belongeth to lay the foundation of the Church, we are in the next place to conſider how they ought to beginne this waighty worke, and alſo after what manner they are to proceede in the ſame. In both which there is great care and circumſpection to be vſed, both becauſe the firſt planting of a Church is a matter of great difficultie, as alſo for that the whole ſtate of it wilbe according to the beginning, in ſo much as if this place be by negligence or any other meanes out of order, there is no hope that the reſt of the building ſhould goe on right. As we ſee, that whenas there is a fault committed in the laying of the foundation of a houſe, the whole building will for euer be the worſe for it. The firſt thing therefore to be done in planting a Church, is to cõuert infidels to the faith: which is done ordinarily by the miniſterie of the word of God deliuered plainely, ſincerely, & effectually as God hath appointed. Notwithſtanding which powerfull meanes, the ſubduing of men to the Goſpel is a hard matter, yea it is much harder in theſe times then it was in the daies of the Apoſtles, wherein the goſpel was firſt preached. For then the miniſterie of the Apoſtles, Euangeliſts and other preachers of the goſpel was much more powerfull and effectuall then any miniſterie of the worde is in theſe daies. For they had not onely extraordinary meaſure of thoſe gifts which do yet remaine in the Church for the building thereof, as are the gifts of prophecie, knowledge, wiſedome, zeale and all other of that kind, but they had alſo other moſt wonderfull gifts beſtowed vpon them as the gifts of ſpeaking in ſtrange languages, the gifts of diſcerning ſpirits, healing the ſicke, working of miracles, and ſuch other which ſerued onely for this end, to bring infidels to the profeſſion of the faith. 1. *Cor* 14. 22. not that true faith was (ordinarely) wrought by theſe meanes in men but onely a generall, hiſtoricall and temporarie faith whereby they

Great care to be had in planting a Church.

did beleeue the doctrine of the goſpel to be the worde of God: which beliefe being profeſſed was then and is at all times ſufficient to make one a member of the viſible Church heere vpon earth. The which the Apoſtles did labour by their miniſterie to bring to paſſe, and did reioyce in it being effected, although there did appeare in thoſe beleeuers few or no ſignes of ſauing faith, which is a firme confidence in the mercy and loue of God in Chriſt, effectually wrought in the heart by the ſpirit of God, ariſing of a certaine perſwaſion of the trueth of Gods worde, whereof this generall faith is onely a reſemblance, ſhadowe and appearance. And further for this purpoſe the giftes of miracles, and ſuch other did greatly auaile: for they did ſo aſtoniſh and amaze men that they did euen wring out of them an approbation of the doctrine preached, that it came from God, and therfore was to be receiued. *Iohn.* 1. 15. *Act.* 13. 11. Thus did the Apoſtles plant Churches: but they who ſince that time labour in this worke, are deſtitute of this helpe, yea alſo of another farre more effectuall, to wit, of the wonderfull and extraordinarie bleſſing of God vpon his Church, who did then poure forth his ſpirit ſo ſtraungely, and ſo plentifully vpon men in conuerting their heartes to the obedience of the goſpell as the like was not before, hath not beene ſince, neyther ſhall be at any time in the Church. So that theſe helpes being wanting in theſe daies, we cannot looke for the like ſucceſſe in this worke, to wit, that the Church ſhould haue ſuch a ſuddaine and ſtraunge encreaſe as it had in the beginning whenas many thouſandes were at once added vnto it. *Act.* 2. 41. yet we are not to deſpaire of good ſucceſſe, forſomuch as the Lord hath not left his miniſtery deſtitute of ſufficient power to conuert many men to the faith, euen thoſe who neuer heard of Chriſt before. For although the extraordinarie callinges and giftes of the Apoſtles and Euangeliſtes be not now in the Church neyther to be looked for, yet the force of them doth remaine ſtill, in that the very declaration of thoſe wonderful miracles where. by the trueth of the goſpell was confirmed at the firſt, will to the ende of the worlde adde authoritie and giue ſucceſſe to the preaching

The miniſterie of the word was more effectuall in the primitiue Church then it hath bene at any time ſince.

preaching of the Gospell, although they were much more effectuall in those who did beholde them with their eies. Yea we haue some helpes which were not in the primitiue Church and for the supplie whereof those other were giuen, to wit, the consent of all ages since the first publishing of the Gospell, wherein many haue not only professed the faith, but also sealed that their profession with their blood: and that not any small number but euen whole nations haue professed and do confesse the gospel. The which no doubt is a forcible argument and euen as a cloud of witnesses, whereby he whois obstinate in infidelity may be eyther conuicted or confounded and put to silence. Yea this generall embracing of the gospell by so many countries and nations is that fulnesse of the Gentiles, the which the Lord hath appointed as a meanes, whereby that obstinate and harde-hearted nation of the *Iewes* shall at the appointed time be conuerted. And therefore it cannot but be effectuall with the rest of the Gentiles who are not so obstinate in infidelitie as the *Iewes* are. But we are especially to relie vppon that force which the worde of God being plainely and sincerely deliuered hath in turning mens hearts vnto God: which will neuer returne emptie, but in some measure performe the thing for which it was sent.

The Iewes are to be conuerted by the generall consent of the Gentiles in receauing the gospell.

Thus much in generall of the meanes of conuerting infidels, now of the same in particular. The ministerie of the worde which is heere to be vsed hath two partes, the first is a preparatiue whereby infidels being of themselues altogether vnfit to heare, and vnlike to beleeue the worde, are in some measure prepared for this purpose; the second is to teach them the doctrine of the gospell. The preparing ministerie consisteth in two thinges. The first is to purge their mindes from that false worship whereunto they are giuen. The second is to conuince their consciences of sin. For the first: we cannot hope that men being fully perswaded of the goodnesse of their owne religion and of the deitie, power and goodnesse of those false Gods which they worship, will imbrace any new and strange religion. Thus did *Elias*, 1. *King.* 18. 24. bring the people from idolatrie

How infidels ought to be prepared for the doctrine of the gospell.

idolatrie to the true worſhip of God. And likewiſe *Paul* dealeth with the idolatrous men of *Athens*, *Act.* 17.29. and with them of *Lyſtra*, *Act.* 14.13. and yet there is great moderation and wiſedome to be vſed in this pointe, ſo that we doe not at the firſt ſpeake ſo vilely and baſelie of their religion as it doth deſerue, but rather tollerate them in their corruptions and withall inſtruct them in the trueth that ſo the other falſe worſhip may ſlippe out of their mindes as it were without violence, they leauing it of their owne accord. For otherwiſe if they ſee their Gods and religion wherein they haue beene brought vp, and which they haue receiued from their anceſtors, to be blaſphemed, and euill ſpoken of, there is greate danger leaſt at the firſt we ſo alienate their mindes, that they will not heare the worde preached, but become vtter enemies vnto it. So the towne clarke in the Apologie for *Paule*, *Actes* 19.37. witneſſeth that he in preaching the goſpell, *had not blaſphemed their goddeſſe Diana*. Secondlie they muſt be prepared by the miniſterie of the law, of ſinne, and of the iudgementes of God, that by this meanes they may be driuen to Chriſt, and euen compelled to imbrace the doctrine of the goſpell. For as the iron muſt firſt be made hote in the fire, before it will receiue any newe forme, ſo muſt the hard heart be mollified in the furnace of the wrath of God before it will receaue the doctrine of faith, and therefore it is needfull that there ſhould by this meanes a way be made for the doctrine of the goſpell: for men muſt firſt be made to ſee their ſinnes and the puniſhmentes of eternall death due vnto them, before they can learne the vſe and neceſſitie of Chriſt and of his righteouſneſſe. For the phiſition commeth not to whole men, neyther doth the ſurgeon lay his plaiſters but vpon wounded and bruſed members. Thus did *Iohn* goe before Chriſt in the ſpirit of *Elias* to prepare the people for the Lord, *Luk.* 1.17. and thus Chriſt prepared the young man, *Matth.* 19.21. and *Peter* the *Iewes*, *Actes* 2.37. who when they were pricked in their heartes by hearing their ſinnes, they came to the Apoſtles ſaying, *men*

and

and brethren what ſhall we doe? And *Paul* the men of *Athens* *Act.* 17. 32. and laſtly thus did God himſelfe by a fearefull earthquake prepare the iaylor, *Acts.* 16. 30. and according to theſe examples all other vnbeleeuers are to be conuerted, by bringing them to a ſight of their ſinnes and a ſenſe of the anger of GOD: and that eſpecially by mentioning and vrging thoſe ſinnes which are moſt hainous in their owne eyes, and by the confeſſion of all men, which they can leaſt excuſe and whereof they are moſt aſhamed. Yea the doctrine of the lawe ought to goe before, becauſe it will more eaſelie be receaued and beleeued, forſomuch as it is naturall to men, being ingrafted in euerie mans minde ſince the firſt creation of man. For although it were by the fall of *Adam* greatlie diminiſhed, obſcured and peruerted, yet there remaineth a confuſed and darke knowledge of good and euill, of right and wrong: and alſo of the rewarde belonging to obedience, and the puniſhment of death due to ſinne, *Rom.* 1. 32. the Gentiles knowe the lawe of God that they who committe ſinne are worthy of death. Yea of this knowledge commeth a conſcience in infidels, ſometimes excuſing them although falſely, but for the moſt parte accuſing them for their ſinne before God. So that this their knowledge of the lawe and conſcience of ſinne may eaſely be inlightned and ſtirred vppe by the preaching of the lawe, whereas the doctrine of faith is contrarie to naturall reaſon, and therefore harde to be perſwaded. Thus we ſee the firſt parte of the miniſterie of the worde, to wit, that whereby infidels are to be prepared for the goſpell. This being done, then the doctrine of chriſtian religion is briefely and ſummarelie to be propounded, euen as the Apoſtles did vſe to preach Chriſt. The ſumme of whoſe ſermons was this, that ſaluation is to be had by faith in Ieſus Chriſt the ſonne of God, and the redeemer of the world. The trueth of this doctrine is to be proued by ſuch teſtimonies as are of moſt force: as the lawe and prophetes are with the *Iewes*: out of the which we ſee that Chriſt and

How the doctrine of the goſpell is to be propounded to infidels.

his Apoſtles doe continually proue that which they ſpeake. Likewiſe as touching the gentiles although the maine points of the goſpell be contrarie to humane reaſon, and therefore not to be grounded thereon, yet we are not deſtitute of many helpes and euident argumentes drawen out of their owne poets, philoſophers, prophetiſſes and oracles, whereby the probabilitie, trueth and neceſſitie of the goſpell may be declared euen to the heathen. The which who ſo deſireth to know, may ſee them in thoſe bookes which are written for the demonſtration of the trueth of chriſtian religion, both in the firſt ages of the Church as alſo in theſe latter times. Eſpecially the vanitie of that falſe and idolatrous worſhip is to be laid open vnto them, that ſo they being as it were driuen from that, may be conſtrained to ſeeke the true religion as hath beene declared.

Sect. 4. *How men conuerted to the faith ought to be ordered.*

SO many of them as can be wonne by this meanes to beleeue the trueth of the doctrine deliuered, are vpon confeſſion of their faith to haue baptiſme adminiſtred vnto them to be aſeale of their faith to themſelues and a badge of their profeſſion to others, and ſo to be ſeparated from the reſt as thoſe of whom the Church is to conſiſt. Yea although they doe not at the firſt expreſſe the power of religion in true repentance and a chriſtian life, yet if they doe beleeue that to be the true religion of GOD and be content to profeſſe the ſame, then are they to be accounted members of the Church. So we reade, *Actes*, 8. 16. that many of the *Samaritanes* were baptiſed and ſo receaued into the Church whenas none of them had receaued the holy ghoſt, but onely beleeued in the name of Ieſus as they were taught. So the Eunuch was baptiſed, *Actes*, 8. vpon this confeſſion, *I beleeue that Ieſus Chriſt is the ſonne of God*. For euen as they who labour in digging mettals out of the earth doe at the firſt take for golde whatſoeuer doth gliſter

and

and afterward purge the pure golde from the corrupt droſſe and from all baſe mettall: and as fiſhers take for fiſhe whatſoeuer commeth to the net, but afterwarde ſeparate the good from the bad. *Math.* 13. 47. 48. ſo at the firſt, the miniſterie receaueth all that ſeeme to beleeue, but in proceſſe of time, it ſeparateth the hypocrite from the beleeuer and the wicked from the godly although not perfitly. But before the adminiſtration of baptiſme the ſummarie doctrine of it muſt be taught, that ſo it may be receaued with greater fruite, to wit, that this ſacrament was appointed by God himſelfe as *Iohn* the firſt miniſter of it doth teſtifie. *Iohn.* 2. 33. to be in his church a badge and common liueray of all his ſeruants, whereby they are to profeſſe his name, and to be knowen from vnbeleeuers, and alſo for their owne edification that by baptiſme they may be confirmed in beleeuing the doctrine both of the law and of the goſpell: and further that it belongeth cheifly to the doctrine of the law in that by drowning vs in water it putteth vs in remembraunce of that eternall death whereunto we were ſubiect before, as the Apoſtle teacheth *Rom.* 6. 4. and that it is of the ſame nature and vſe with circumciſion, the which did vnder the law both diſtinguiſhe the *Iewes* as gods people from all other nations as prophane, and alſo ſet before the eies of the receauers eternall death as the other ordinarie ſacrament of the paſſouer did eternall life: for the one ſacrament was of a bloudy ſignification wounding the body and ſo threatning death, but the other graue the comfortable nouriſhment of life, and ſo doe baptiſme & the Lords ſupper differ. Laſtly that both baptiſme and circumciſion although they doe cheifly teach the doctrine of the lawe, yet that they doe alſo repreſent to our eyes and ſeale vppe to our conſciences forgiueneſſe of ſinnes in that both of them doe take from vs the filthineſſe of the fleſhe. Thus much of the doctrine of Baptiſme: the which is to be giuen ſo as that the body being dipped into the water the ſignification of it may be more euident and the force the greater in the eyes of thoſe who ſee or receaue it. Thus did

Baptiſme is the badge or liueray of chriſtians.

Baptiſme & circumciſion ſacraments of the lawe & of death.

Iohn baptiſt, and therefore he choſe out ſuch places where there was much water. *Iohn.* 3. 23. and this vſe did remaine in ſome places in the ages following. Thoſe who are after this manner conuerted and baptiſed, are with all diligence to be ſtrengthned in the profeſſion of the faith and to be edified therein as being moſt forcible witneſſes of the trueth, by whom they who remaine incredulous may be conuinced. They are alſo in moſt earneſt manner to be exhorted to conſtancie in their profeſſion: becauſe their falling away would greatly hinder the building of the Church, yea as ſoone as they haue attained vnto any meaſure of knowledge, they are in like manner to be exhorted to lead a life which may be without ſcandall vnto thoſe who doe not as yet beleeue, and ſo without reproch vnto the goſpell which they profeſſe. For the procuring whereof there is in the firſt planting of the Church great ſeueritie vſed, both by God himſelfe and alſo by his miniſters againſt all ſuch offences where by this worke may be hindered. For whileſt the Church is as it were in motion, becauſe at the firſt the truth of that profeſſion is called into queſtion, the falling backe of one or any notorious offence doth wonderfully hinder the whole worke. Therefore although many infirmities in knowledge and alſo in priuate conuerſation were yea and ought to be gently dealt withall till riper yeares, yet thoſe open offences whereby the building of the Church is hindred in reſpect either of thoſe who are without, or of thoſe who are in the Church, are ſeuerely to be puniſhed. Hither we are to referre thoſe ſtraunge iudgments which the Lorde executed vpon the wicked in eſtabliſhing the legall gouernment by *Moſes*, as vppon *Corath*, *Dathan*, and *Abiram*, *Numbers.* 16. 32. yea that ſeueritie in putting to death him that gathered ſticks on the *Sa*boath: *Numbers.* 15. 36. yea alſo thoſe fatherly corrections which the Lorde moſt ſeuerely layde vppon his owne ſeruants, euen on *Moſes* himſelfe for doubting of his

Great ſeueritie in puniſhing open offences to be vſed in the planting of Churches.

his worde, yea vppon the whole Church for murmuring and euen for the leaſt offence. So was *Vzzath* ſmitten. 2. *Sam.* 6. 7. that *Dauid* and the whole Church who then went about the repairing, the enlarging and adorning of the worſhippe of GOD, might feare the Lorde. So in building the temple at *Ieruſalem* the leaſt negligence of any of the people in furthering this worke had a fearefull curſe annexed vnto it. *Nehem.* 10. 29. So were *Ananias* and *Sapphira* ſmitten with ſuddaine death. *Acts.* 5. in ſo much that all both within and without the Church did feare the Lorde. So *Paule* reiected *Marke*, *Acts.* 15 38. for leauing them in that longe iourney which they made for the ſpreading of the goſpell.

In this beginning it pleaſeth GOD to giue great increaſe vnto his Church, ſo that the preaching of the goſpell is more effectuall in this infancy of the Church in conuerting many to the obedience of the faith then it is afterwardes. Yea it is a greate ſigne, that they who doe not yeelde obedience at the firſt, will be afterwards more and more hardned as the Apoſtle writeth, 2. *Cor.* 4. 3. *If our goſpell be yet hid, it is hid to them that periſh.* Yet the calling of the Lorde is not tied to any time, and therefore we are ſtill to vſe all good meanes, that thoſe who doe not at the firſt beleeue, may be wonne at ſome other time. 2. *Timothy.* 2. 25. for the effecting whereof, there may more forcible meanes be vſed nowe when as the trueth hath gotten ſome footing among them and is receaued of many: the vanitie of their corrupt worſhippe, whatſoeuer it be, is plainely to be declared and alſo their miſerable and fearefull condition liuing in the ſame, which at the firſt could not conueniently haue been done. Yea further they are carefully by all meanes poſſible to be allured to loue the trueth by the good behauiour and honeſt converſation of thoſe who are called, ſeeing them to be ſo wonderfully chaunged

from ignorance to wisdome and vnderstanding: from a corrupt and vicious course to a vertuous and godly life: by their courteous and louing behauiour towardes them: and generally by avoyding the offending them in all things as farre as may be. The which meanes being diligently vsed we are not to doubt but that God will giue some good successe and blessing in the conuersion of many.

CHAP. V.

Of ecclesiasticall gouernment so far forth as it is determined in the word of God.

Sect. 1. *Of the lawes appointed by God for the gouerning of the church in generall.*

SEing that we haue declared in some sorte what it is to prepare the matter for the building of a particular church, we are nowe to goe on with the building of it, and by ioyning these stones together in the foundation, walles and other principall parts, to giue vnto it the denomination and forme of a house: for whenas a company of men are conuerted to the faith, & baptized, there is the beginning or first foundation of a church, but not a church, vntill they ioyne together in some publike profession of the faith and the seruice of God. For euen as when a great multitude of men are together in any place, if they liue priuately euery one in his owne house not hauing any thing common, or to doe one with another, there is no common wealth: because there wante magistrats, lawes, and orders to ioyne them together:

Againe

Againe as where there are many ſtones digged out of the grounde (whereunto we reſemble the conuerſion of men to the faith) and alſo hewed and wrought, ſo that they haue loſt their naturall rudeneſſe, and now haue the forme of ſtones fit to be laide in a building, (which we may not vnfitlie cal the baptizing of thoſe which doe beleeue) if they lie aſunder here and there, there is no houſe till ſuch time, as they be laid, & faſtened together in the iuſt compaſſe and forme of a houſe; ſo it is in this caſe. Men conuerted and baptized are indeede christians, and members of the catholicke Church, yet not of the viſible Church, neyther doe they make a particular Church, vntill they ioyne together in ſome publicke ſeruice of God according to thoſe lawes and orders which he hath appointed, the which make theſe ſtones cleaue together. *Epheſ.* 2. 11. in Chriſt all the building being coupled together, groweth to be a holy temple in the Lord. Yea for the moſt part there was ſome ſpace of time giuen to thoſe who were conuerted, to learne the orders and condition of a Church before they were brought into the forme of it: ſo we reade, *Act.* 14. 23. after that they had beleeued now a good ſpace of time, they had elders appointed, and ſo became a Church: for moſt commonly men conuerted are a fewe at the firſt, and therefore muſt ſtay till they be a competent number, yea when a ſufficient number doth beleeue, there muſt be a time to conſider the ſtate of the people, to prouide fit teachers and rulers, and to make humane conſtitutions for the ordering of them, and for the practizing of the lawes of God. The lawes & orders, the eſtabliſhing and practizing wherof maketh a company of Chriſtians to become a Church, are of two ſortes. The firſt are the lawes of God appointed for the gouerning of the Church: theſe doe containe the ſubſtance of the gouernment of the Church and are the ſame at that ſame time to all the Churches in the world: the other ſort is of humane conſtitutions made for the eſtabliſhing of the former in ſome particular place, and doe define the circumſtances of the former lawes, and therefore are diuerſe in euery Church, and to be changed as the circumſtance

The eſtabliſhing of eccleſiaſtiall lawes among beleeuers maketh a Church.

Eccleſiaſticall lawes, or eccleſiaſticall gouernment is partly diuine and partly humane.

of place, time, perſons, and the condition of the Church doth require. Firſt of the lawes of God, then of the lawes of men: The lawes commonly called Church-gouernment, or from the latter part Church-diſcipline are that parte of the worde of God, which preſcribeth howe particular Churches ſeuerally and ioyntly ought to be ordered in vſing the publicke meanes of the ſeruice of God. The firſt worde of this definition giueth vs this to vnderſtand that God himſelfe is the onely law-giuer in his Church as touching the ſubſtance of the gouernment, which is not any deuiſe of man but a holy inſtitution of God. Yea we muſt of neceſſitie graunt this royal prerogatiue to God, that he be the author of the lawes by the which his Church is ordered: and that becauſe he onelie, and no creature can ſhewe after what manner he will be worſhipped. So that if there be any other forme of gouernment deuiſed by man, it is wil-worſhippe, and not onelie not acceptable, but euen abhominable in his ſight. Yea the Church is the houſe of God wherein he dwelleth and whereof he is the authour and owner. And therefore it is good reaſon that he onelie ſhoulde beare rule in it: he ruleth ciuill ſocieties by the lawes of Kinges and Princes, but his Church by the lawes of Chriſt his ſonne, whome he hath annointed the onelie king of his Church. Hence it followeth that theſe lawes are not chaungeable but perpetuall and made to continue as long as the Church remaineth in this world. So. 1. *Tim.* 6. 14. after that the Apoſtle had ſet downe the ſumme of this doctrine, he chargeth *Timothie* to keepe thoſe thinges which he had enioyned vntill the comming of Chriſt, that is, that he endeauour by teaching them to others that they might continue for euer. For that theſe words are to be vnderſtood of theſe lawes, it appeareth. *Verſ.* 21. of the 5. chapter where the ſame obteſtation is vſed in the ſame matter. The doctrine of this gouernment is fully, plainely, and perfectly ſet ſet downe in the worde of God, yea euery parte of it: and therefore whatſoeuer parte of the ſubſtance of the gouernment of the Church, cannot be authorized by the word,

None but God can appoint the ſubſtance of Church-gouernment.

worde, it is to be reiected: for all the offices, giftes, functions, partes and manner of the ſeruice of God, are taught vs both by precept and by example. But it is otherwiſe with the circumſtances of this gouernment: for they are not, neyther could poſſibly be defined in the worde, and therefore are to be changed as the Church ſhall thinke good. But the ſubſtance of this gouernment is perpetuall, euen as is the worde of God, which ſhall neuer be augmented, and as is the worſhippe of God, which ſhall not be altered, yea as permanent as is the doctrine of faith, and as generall. For as there is but one faith and one GOD, ſo there is but one meanes of faith and of ſeruing God: not many as if there were tenne thouſande Gods to be worſhipped: and as if the Church of GOD were a birde of diuers colours, one being not like or conformable to another. And therefore as princes which beare rule ouer many cities, doe make them all liue vnder the ſame forme of lawes, and as children of the ſame parentes, are like in countenance and ſutable in their apparrell, ſo all the particular Churches in the worlde haue one and the ſame gouernment appointed for them. The chiefe cauſe whereby many are induced to thinke that no certaine forme of gouernment of the Church is commaunded by God, is, for that it is not handled at large and of ſet purpoſe in the ſcripture, but onely briefely touched and mentioned by occaſion. Whereunto we anſwere that ſo are many waighty pointes of religion not once in plaine termes to be founde in any parte of ſcripture, and many brought in onely vpon ſome occaſion the which to call in queſtion, were great impiety: but there is no part of the ſubſtance of this gouernment which is not plainely ſet downe in the worde. Yea in theſe lawes the wiſedome of God doth ſo cleerely ſhine, that the Angels doe reioyce in beholding that heauenly order by the which the Church is gouerned. So did the Apoſtle, *Coloſſians*. 2. 5. with ioy thinke vppon the orders of that Church. Although the gouernment of the Church be one and the ſame at the ſame time, and euen as the

worde of God belongeth alike to all, there being one vniforme order appointed for all, yet the ſame is chaunged by God himſelfe as it doth moſt fitly agree to the preſent ſtate of the Church: wherein doth appeare that manifolde wiſedome of God, *Epheſ.* 3. 10. But the foundation and groundworke of this gouernment doth alwaies remaine the ſame, as we ſee the lawes of kingdomes and common-wealthes to be often chaunged, but yet the fundamentall lawes whereon the ſtate ſtandeth, doe alwaies remaine firme and vnchaunged. This gouernment is alwaies chaunged vnto a better, and more perfect ſtate, euen as the Church doth continually growe to perfection. For if we compare the latter ages of the Church generally with the former, we ſhall finde that as there is in particular men a growth in their bodies and ſoules, ſo alſo in the Church. For the latter times doe excell the former, not onely in number of profeſſours but alſo in knowledge, and in abundance of all ſpirituall graces. The cauſe whereof is, for that it pleaſeth God to reueale himſelfe to the world not all at once, but by little and little; *Heb.* 1. 1. euen as his word hath beene in theſe laſt ages more fully declared to the Church then before. Thus ſhall the Church growe till we all meete in the meaſure of the ſtature of the fulneſſe of Chriſt. And herein we cannot reſemble the dealing of God more fitly then to that vſuall manner which parentes vſe in bringing vp their children: who doe not at the firſt lay vpon them that ſtraight and perfect kinde of diſcipline which afterwardes they vſe, whenas by reaſon of their nonage, they are more capable of it. Yea this continuall growth of the Church was ſhewed by *Ezech.* 47. *verſ.* 3. 4. 5. by the riſing of the waters to his anckles, knees, loynes and head.

The gouernment of the Church alwaies chaunged to a better eſtate.

Solt.

Sect. 2. Of the diuers ſtates of eccleſiaſticall gouernment.

WE find in the worde of God three kindes of Church-gouernment, the firſt of theſe was in force before the giuing of the lawe, the ſecond in the time of the law, the third in the time of the goſpell. The firſt we may fitly reſemble vnto the firſt infancy of a childe being newly borne: in the which although there be all the faculties of the ſoule, and body, yet they cannot as yet doe their functions, and therefore can hardly be diſcerned, or diſtinguiſhed. So in this firſt ſtate there are all the partes of Church-gouernment, although they doe not ſo plainly appeare as in the other following: there was a miniſterie of the worde although ioyned or rather confounded with the ciuil gouernment, for both the offices lay vppon the firſt borne in the family. The worde of God was in ſmall meaſure and ſeldome reuealed, the ſame was confirmed by diuers ſacraments and alſo ſtrengthened by cenſures againſt the diſobedient. But all theſe things were little practiſed, as alſo the number of profeſſours was very ſmall. For this time was the firſt infancie of the Church, from which it was continually to growe on to perfection. Next vnto this, ſucceedeth the manner of gouernment vnder the lawe inſtituted by God by the miniſterie of *Moſes*, being much more perfite then the former, euen as is the childhoode to the infancie. So that nowe all the faculties do their ſeuerall functions, and may eaſely be perceaued in themſelues, and diſtinguiſhed from the other. The worſhippe of God greatly inlarged, and the number of thoſe that ſerue God, encreaſed to many millions: the will of God ſo plentifully and largely reuealed that it was of neceſſitie committed to writing, leaſt that it ſhould be forgotten, many ſacraments to confirme the truth of it againſt vnbeleife: ſharpe and ſeuere cenſures appointed for offendours: and yet this is but the childhoode of the Church.

What was the ſtate of the Church before the lawe.

What was the ſtate of the Church vnder the lawe.

Gal. 4.1. & is so farre yea much more exceeded in perfection of the third, as it doth exceede the former. The third is in the time of the gospell, wherin the Lorde doth as it were put the last hand to the gouernment of his Church: bringing it to that perfecton which should continue to the end of the world. Now is the number of those who serue God encreased aboue measure, in so much that the Church must enlarge her cenes and receaue all the nations of the earth comming to dwell with her, *Esa.* 54. 1. 2. 3. and accordingly there is a most perfect gouernment appointed by Christ, the true nature whereof will the more easely appeare if we compare it with the former from the which it doth differ as doth the ripe age of a man from his childhoode, so that nowe the church may truly say; When I was a childe, I vnderstoode, spake and did as a childe but nowe I haue put away childish things.

The state of the Church in the time of the gospel.

The ground of this difference is the comming of Christ, in whome all the treasures of the will and wisdome of God were both hid and reuealed to the Church. The shadowes and ceremonies vsed before, were made of no vse and in steede of them the truth it selfe came in place. Nowe are all the misteries of our saluation vncouered, the shadowes being driuen away by the appearing of the sonne of righteousnesse. The graces of the spirite are nowe as it were with a full hand poured on those which beleeue, which God kept in store till this time, that by the plentifull pouring of them out, he might celebrate the glorious mariage of Christ with his Church. Hereof doth the whole difference arise: we knowe that the worshippe of God is either outward consisting in bodely actions, or inward in the obedience of the hart: this doth the Lorde require, the other is not acceptable vnto him, but as it proceedeth from this fountaine. The outward worshippe will easely be performed, although it haue most streight conditions annexed vnto it, as we read *Mica. 6.6. where withall shall I come before the Lorde? will he accept thousands of rams, &c.* but inwarde and spirituall worshippe

ſhippe is not onely hard, but alſo impoſſible to be performed without the grace of God, as being cleane contrary to our nature. And therefore it pleaſed God in a tender regard which he had to his Church vnder the lawe in reſpect of the weaknes of it, to appoint vnto them more of that outward worſhippe, and to accept their ſpirituall ſeruice although it were in ſmale meaſure: but contrarily nowe vnder the goſpell he requireth a great meaſure of ſpirituall worſhippe and enioyneth little of the other. This diſtinction is made by Chriſt, *Iohn. 4. 21. 23. the time commeth when neither at Ieruſalem nor on this mount you ſhall worſhippe my father, but in ſpirite and truth.* This is alſo that newe couenant whereof *Ioel* ſpeaketh, whenas *God ſhall poure his ſpirite vppon all fleſh*, not but that the faithfull vnder the lawe both had the ſpirite of God and alſo performed vnto him ſpirituall worſhippe, without the which the other is but abhominable vnto him, but yet not in ſo great meaſure as nowe in the time of the goſpell. Hence it is that the whole worſhippe of God vnder the lawe was verie glorious in outwarde appearance for this end, to purchaſe obedience and reuerence at the handes of the people. Which is contrary to the ſimplicitie of the goſpell: for nowe the whole worſhippe of God is baſe and contemptible in outward appearance but mighty in the power of the ſpirite as we read 1. *Cor. 14. if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all, and ſo are the ſecretes of his heart made manifeſt, and ſo he will fall downe on his face and worſhippe God, and ſay plainely that God is in you indeed*: the which appeareth by the great abundance of ſpirituall grace in the time of the goſpell: but vnder the lawe the prieſtes were not ſo indued which that meaſure of ſpirituall graces, but in ſteed of them they had outwarde helpes to purchaſe reuerence to the worde of GOD and to themſelues amongſt the people: the temple for outward magnificence moſt glorious, the holy places had in high accounte of all men, the prieſtes ſeparated

The Church in the time of the Goſpel hath more of inward grace & leſſe in outward ſhewes and ceremonies,

from the reſt of the people in many reſpects: and for the ſame end the high prieſt was adorned with glorious robes, that ſo he might the more excell. But nowe none of theſe meanes are in vſe: onely the powerfull ſimplicitie of the goſpell is inſteed farre aboue all. The Church then had but a ſmal meaſure of knowledge in compariſon of theſe times and accordingly were they taught: but nowe the Lorde looketh for another meaſure of knowledge and therefore other meanes of attaining it are neceſſarily to be vſed. Laſtly this is to be noted that this Church-gouernment was neuer altered, but by the expreſſe commaundement of God, as it was ordained by him onely: the changing of it being confirmed by miracles to be from God, as we may ſee in the inſtituting of the legall gouernment by *Moſes*, and this vnder the goſpell by the Apoſtles, and that change. 2. *Chron.* 8. 26. and 35. 15. was by ſpeciall direction from God. Yea the gouernment of the Church both typicall before the goſpel, and reall in the time of it, was inſtituted by extraordinary prophets, to wit, *Adam*, *Moſes*, and Chriſts apoſtles, and ſo left to ordinary miniſters, namely to the firſt borne, then to the Leuits, and laſtly to the miniſters of the word in the time of the goſpell. Thus much in generall of Church-gouernment and of the three diuers ſtates of it, whereof order requireth that we ſhoulde heere entreate in particular. But we cannot in this ſhort treatiſe enter into this wide and large field: and therefore ſuppoſing for orders ſake this argument to be here handled, we goe on to that which followeth.

The gouernment of the Church neuer altered but by men ſent immediately from God.

CHAP. VI.

Of ecclesiasticall humane lawes.

Sect. 1. How they differ from the lawes of God.

Thus much of the lawes which God hath appointed for the ordering of his church. Now we are to come to the humane lawes of the Church, the which we will consider, first by comparing them with the aforesaid lawes of God, and secondly as they are in themselues. For the first, both kindes agree in name being both called ecclesiasticall and in the end which is the good order of the Church, and also in the generall subiect, which is the publicke seruice of God, together with those actions which belong vnto it. Yet they differ in many respectes; First and especially in the author or efficient, the former kind being made by God himselfe, the other by men: whereof it commeth that the first kinde is farre more excellent then the other, the one consisting wholly, and meerely of the wisedome of God, the other hauing in them much weaknesse and ignorance: the one absolute and perfect, the other continually hauing wantes and imperfections. And therefore the one kinde is temporarie and mutable, the other perpetuall and constant, although when the appointed time of them is expired they are changed by God, but they admit no alteration from man. Further, the lawes of God belong to the whole visible Church and to euery particular Church, but the other onely to some one or a few of them. For as a king who hath dominion ouer many cities doth vse himselfe to make the chiefe lawes by the which all and euerie of those cities are to be gouerned, yet

The difference betwixt diuine and humane ecclesiasticall lawes.

he leaueth to them this power to take vp and retaine customes, fashions, and orders proper to themselues, yea to make particular lawes of matters of lesse moment as may best agree to their seuerall states and conditions: so hath Christ the king of his Church himselfe made the chiefe orders but left the rest for the Church to make. Lastly the first kinde is about the substance & very forme of the seruice of God, the other about the circumstances of it. And therefore the adding of this latter kinde to the former, doth not adde any thing to the substance of Church-gouernment but onely doth establish it, and maketh that it may conueniently be vsed. Euen as we doe often see that the whole and perfect frame of a house in the full proportion of it, is set vp not wanting either foundation, walles, or roofe, but afterward there are added to it nailes and pinnes to keep the frame fast together, yea doores, windowes, and whatsoeuer is requisite to make the said frame a comodious dwelling place for the builder of it, euen so the gouernment of the Church as it is appointed by God, and hath in some part beene described, is the perfect frame of the house of God, the lawes of men are the other implementes which are added thereunto.

Sect. 2 Of the matter of ecclesiastical humane lawes, and how they ought to be taken out of the word of God.

Humane ecclesiastical lawes are made of the circumstances of Gods worship.

THus much briefly of these lawes by way of comparison with the other, now we are to consider the nature of them more plainely and distinctly. First for the matter of these lawes we see that they are of the circumstances of the gouernment of the Church, to wit, vse when time, in what place, yea and howe often it ought to be vsed: all which are vsually called rites or ceremonies, and are as it were, the fashions of the Church. As for example, the lawe of God is, that there should be ministers in the Church to

teach

teach the people: but howe often they ſhoulde teach, at what ſpeciall times, where and with what geſture, theſe thinges are not determined in the worde of God, but left to the eccleſiaſticall lawes of men. If it be asked why it hath pleaſed God to decke and beautifie his Church vnder the law, not onely with the ſubſtance of gouernment, but alſo with ſo many ceremoniall lawes that ſcarſe any circumſtance of any action was left vnappointed by himſelfe, and to ſuffer his Church nowe in the time of the goſpell to be naked and deſtitute almoſt of all ceremoniall lawes, but ſuch as are made by men, we anſwere rendering three cauſes thereof. The firſt is, for that the Church vnder the lawe was without that ripeneſſe of knowledge whereunto ſhe hath come in the time of the goſpell, and therefore had neede to haue all the particulars of euerie action preſcribed. But nowe the Church being endued with more knowledge hath theſe thinges lefte to her diſcretion, euen as we ſee men vſe to deale, who if they commit any buſineſſe to one whome they thinke to be endued with wiſedome and experience, they doe not tell him the particular manner of doing, but onely thus much in generall that they woulde haue ſuch a thing done: otherwiſe if he wante this knowledge, then they leaue nothing arbitrarie to him but ſet downe euerie pointe and the ſpeciall circumſtances thereof. The ſecond cauſe is this, In the making of theſe Church-lawes there muſt be greate regarde had, (as we afterwarde, are to ſhew) of the nature, manners, behauiour, and ſtate of that people for whome they are to be made. Nowe vnder the law the viſible Church did conſiſt of one nation onely, to wit, of the *Iewes*, but vnder the goſpell all the nations of the worlde are at one time or other of the Church. So that lawes agreeable to each people would haue beene ſo infinite, that they coulde not haue beene written; neyther doth the worde of God nowe belong in any part to any one nation, but generally and equally to all. Thirdlie the Church being bound in regarde of her infancy to the obſeruation of

the legall ceremonies, nowe the Church is set in full liberty by the comming of Christ and no further tyed to such outward rites then she listeth her selfe: so that these ecclesiastik call lawes made by the authority of the Church, doe not stretch themselues vnto the substance of the gouernment of the Church, as to the institution of any office beside those which are expresly mentioned in the worde. If it be obiected that *Dauid* did adde vnto the ceremoniall lawe the office of singers. 2. *Chro.* 6. 31. The answere is, that he did this by himselfe and others, as by prophets, not by any ordinarie authoritie. In the second place we are to see, after what manner and by what rule these lawes are to be made. We answere: according to the word of God, the square of all christian and spirituall actions, not only in the ordering of the Church, but also throughout the whole course of a christian mans life. But seeing that they are not expresly mentioned in the worde, howe doth it appeare that they ought to be framed according to this rule? The answere is, that the worde doth shewe what ought to be done in these thinges. First by giuing generall rules to guide vs, as these; That there ought to be nothing in these lawes vnlawfull or contrarie to the morall lawe of God, nothing inconuenient, offensiue or hurtfull to the Church, nothing needlesse and superfluous: yea that they ought to be so made as they may most tende to the glorie of God and the edification of the Church. But these rules doe belong as wel to the particular actions of priuate men as to the publicke consultations of the Church, so that they cannot be any certaine direction in this behalfe. And therefore we must come to the second helpe which the scripture doth afforde vs for the making of these lawes, to wit, particular examples of the like cases which giue a greate light in these actions, and are a sufficient warrant for vs to imitate, the difference betwixt those cases and those which we haue in hande, being wiselie obserued. But neyther this second meanes is sufficient, for so much as particular cases are so infinite and diuerse that there cannot alwaies be found like examples: yea the differences of the exāples being found do easely

How humane ecclesiastical lawes are set downe in the word of God.

breed

breede great controuersie, doubt and errour. And therefore we must haue recourse to the third and last meanes which is, that these humane lawes be made agreeable to the lawes of God, and the ceremonies to the substance of Church-gouernment, so as they may most fitly expresse and resemble the nature of the action. But neither this third way doth alwaies serue for the finding out of the truth, because it is hard to see the true nature of the action, whereunto the ceremonie is to be made conformable, especially since the time wherein the gouernment of the Church hath been peruerted, altered and almost wholly corrupted: as also because that it is not alwaies easie to iudge a right of the generall rules and of the examples of the scripture, and of those other pointes which we are now to consider. Yet these are the meanes which God hath appointed for this purpose, and which being diligently vsed will by the blessing of God lead vs to the truth. Thus we see that the deuising of these lawes ought to be according to the worde of God, and yet so, that they are left arbitrarie to the Church: not as if it were lawfull for them to doe what they list in the least action of their priuate liues much lesse in the publick ordering of the Church. For the word of God must be our rule according to the which all actions and lawes are to be squared and tried. For euen those things which are in their own nature indifferent, & left to our own choise to doe, or not to doe being generally considered, yet whenas they come to be practised & weighed with special circumstances so that the truth doth appeare vnto vs, then they are no more indifferent as before but either good or euill, to be done or not to be done. As in the foresaide instance, at what time the worde of God should be publickly preached, is a thing indifferent, whereof there is no commandement in the worde, and therefore it is left to the Church to determine. Yet if they appoint those times at which the people cannot conueniently come together, then they doe sin in this indifferent thing offend against the worde of God, which commandeth that in all our actions both priuate and much more publick we do that

which may make moſt for the glory of GOD and the edification of our brethren: and yet theſe lawes which are ſo made that they are onely inconuenient to the Church not ſimply vnlawfull, although they cannot lawfully be made, yet they may lawfully be obeyde. For although it be not lawfull for any man to bring griefe or inconuenience to his brother, yet it is lawfull to take and beare that inconuenience, whenas it cannot conueniently be auoided.

In conuenient lawes may lawfully be obeyed.

Sect. 4. According to what rules eccleſiaſtic all humane lawes ought to be made.

THus we ſee that the ſcripture is the chiefe rule of theſe lawes: in aduiſing whereof there muſt conſideration be had of all circumſtances whatſoeuer, that as farre as may be, they may agree withall, and fight with none, and eſpecially of theſe. Firſt of the age or condition of the time wherein the Church is: Secondly of the nature, diſpoſition and faſhions of the people. Thirdly of the ſtate of that Church for which the lawes are to be made. Fourthly of the condition of the ciuil eſtate of the kingdome or common-wealth, wherein the Church is builte. And laſtly of the lawes of other Churches. We ſay that in making Church lawes beſides the direction of the worde, diuers other rules are neceſſarely to be obſerued. Firſt the ſtate of the time wherein we liue, whether it be a time of knowledge wherein men do commonly knowe the will of GOD, or a time of ignorance and blindneſſe, wherein the worde of GOD is rare as it was in the daies of *Eli*, 1. *Samuell*. 3. 1. Hereof due regarde is to be had, that neither leſſe nor more be exacted of the people by the lawes then the time preſent can afforde. for priuate ignorances may be ſuddainly taken away, but publick blindneſſe cannot be fully amended but in progreſſe of time

times. For ſome times the truth of GOD ſhineth clearely, euen as the ſunne at noone day, which at other times is ouercaſt with cloudes, and miſtes of blindneſſe, and ſhineth more darkely euen as the ſunne in the beginning of the day. This hath been the ſtate of the Church nowe theſe many ages, wherein blindneſſe and palpable darkneſſe brought in by antichriſt hath ouerſhadowed the face of the whole earth: but nowe by the mercy of GOD the truth (hath theſe many yeares, and doth daily more and more appeare vnto vs, inſomuch that if we doe compare this preſent time with thoſe dayes wherein it pleaſed God not many yeares paſt to reueale his will vnto vs, we ſhall find a great difference of knowledge in the Church, yea ſo great as that the knowledge which men had at the beginning may ſeeme to haue been great ignorance, and darkneſſe in reſpect of the light which nowe doth appeare. So that according to the differences of times, we muſt alſo make a diuerſitie of eccleſiaſticall lawes, and that in reſpect not onely of the people but euen of them alſo who doe in the name of the whole Church aduiſe and appoint theſe lawes: who although they doe exceed all others in knowledge, yet they are partakers of the ignorances, and errors of the tyme, wherein they liue, from the which no man can be wholly freed: as might be declared at large if it were needfull to be ſtoode vppon, by the which meanes it commeth to paſſe that they doe ſee much more in proceſſe of time, then they did at the firſt, inſomuch that they will acknowledge many imperfections in thoſe lawes, wherein before there ſeemed nothing to be wanting. Thus we ſee, that the liberty, or rather the neceſſitie of preaching the Goſpell to the gentils was in time reuealed vnto the Church whereof at the firſt they neuer dreamed. *Acts.* 11. 18. Secondly if this be graunted that they to whome the aduiſing of lawes for the Church is committed, do ſee the whole truth of thoſe matters whereof they doe conſult,

In making eccleſiaſtical lawes regard muſt be had of the knowledge or ignornance of the time.

yet there must be regard had of the state of the Church, and of the people, for whom these lawes are to be made, as the Apostle witnesseth, that he could not speake to the *Corinthians*, 1. *Cor.* 3. 1. as vnto spirituall, but as vnto carnall men, and that in consideration of this their estate he gaue them milke and not strong meate. And in like manner he writeth to the *Romanes* that their saluation was nowe much nearer then when they did first beleeue *Rom.* 13. where he sheweth that the night of ignoraunce and atheisme wherein they had liued, had gone on and passed away by little & little: and in like manner, the day had approched. For the Apostle did see that the gentils which had imbraced the gospel, could not at the first let goe their whole course of life, whereunto they had been continually accustomed: and did in that respect, no doubt, tollerate many things amongst them by reason of the time, which afterwarde were not to be suffered. In regard of the diuerse natures of the people, we may consider that some need more sharpe and straight lawes to keepe them in order then others doe: The which consideration the Apostle did commend to *Titus*, *Tit.* 1. 13. That forasmuch as the *Cretians* were all waies lyars, euill beastes and slowe bellies, therefore he should reproue them sharply. And specially we are here to note the sinnes whereunto the people are generally and after a sort, naturally giuen, that they may be repressed by many lawes and sharpe censures and punishments appointed for them who doe offend, and by cutting off the vsuall occasions of those sinnes. Yea the manners and behauiours of men commonly receaued are often times to be marked in appointing the outwarde orders and ceremonies of the Church. For many things are decent and orderly in one countrie which would be straunge and vnseemely in another. Thirdly for the present state of that Church, which we do goe about to put in good order by these lawes, we are to haue a speciall regarde vnto it: the which as it is diuerse and subiect to many alterations; so ought the lawes to be changed, so as they may best fitte the present state. For as the Church is either in planting, or else in growing to ripe

Sharper laws to be made for one people then for another.

age, eyther in great motion or elſe fully eſtabliſhed and ſetled, pure or corrupt, perfect or imperfect, ſo all the lawes of the Church are to be altered and framed accordingly: of all which eſtates we are hereafter to intreate. Fourthly the lawes of the Church are ſo to be made as that they dor not croſſe the lawes of the common wealth wherein the Church is, by hindering the Church from perfourming any ciuill duetie, which is lawfull to be done; and to omit many other reſpectes which herein are to be had, this is diligently to be regarded, that we doe labour to conforme our lawes to the lawes of thoſe Churches, which are moſt pure and ſyncere in the gouernment of the Church: that as we haue the ſame faith and ſubſtance of gouernment, ſo alſo we may haue the ſame ceremonies and eccleſiaſticall orders although not all (for that cannot be) yet in the greater part: for beſides that this full agreement of Churches in all matters both of leſſer and greater importance without any iarring, is as a ſweet harmonie in the eares of God, and moſt decent in the eies of all men, euen of thoſe who are ſtrangers from the faith: it doth alſo bring great eſtimation, authoritie and obedience to the lawes of ſeuerall Churches. For that hardly any Chriſtian will be founde ſo peruerſe and wilfull, as to contemne, or reiect thoſe orders which are approued and practiſed by many Churches. This argument the Apoſtle doth often vſe to eſtabliſh and keepe in force the good orders of the Churches as we may ſee, 1. Cor. 11.16. and 14.36. and 1. Theſſ. 2.14.

K Sect.

Sect. 5 *Of the number of ecclesiasticall lawes.*

THE number of these lawes ought to be defined by the necessitie of the Church, that they be so many as are needfull for the preseruation of the good estate and order thereof, so that if any were taken away, there would a manifest inconuenience follow. Neyther ought the number to exceede the necessitie of the Church, and that for these causes. First because the multitude of lawes is contrarie to christian libertie in that it doth both restraine men from doing thinges which otherwise were verie commodious for them to doe, and also impose dueties, the performance whereof being otherwise needlesse is a burthen and trouble to the Church. This reason ought to be of great force for this purpose, especially in this time of the gospell, wherein it hath pleased God, in great mercy and wisedome to take from his Church that heauie yoke of ceremoniall lawes wherewith she was grieuously clogged before, and to endue her being nowe more nearely ioyned to Christ her husband, with this notable priuiledge and benefit of Christian libertie: the which being giuen by God, man cannot without great iniurie both to God and man take away. And here by the way we may see what an impious and intollerable tyranny the Church of Rome hath exercised in and ouer the Church of God, in posing such an infinite number of vaine and ridiculous ceremonies as doth farre exceede the number both of iudiciall & also of heathenish ceremonies: And therfore herin we are to follow the example of the Apostles, *Act.* 15.28. It seemeth good to the spirit of God and to vs, not to lay any burthen of obseruations vppon the Church more then is needfull. Secondly the multitude of ecclesiasticall lawes doth bring with it a multitude of ceremonies, which in no case is to be admitted: for that it doth derogate from the simplicity of the worship of God: and for an heartie and spirituall seruing of God doth institute a dead worship not piercing into the heart. Thirdly where there are ma-

For what cases the multitude of ecclesiasticall lawes ought to be auoyded.

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nylawes there are alſo neceſſarely many tranſgreſſions of lawes: and ſo the neceſſarie breaking of ſome maketh the reſt to be leſſe obeyed and eſteemed. It remaineth that we ſhould ſhew to whome the making of eccleſiaſticall lawes doth belong: but as before we did deferre to ſpeake of the firſt mouer in the planting of a Church till we come to the diſtinct kindes of a Church: ſo this queſtion muſt be referred to the ſame place.

CHAP. VII.

Of the diuers ſtates of a particular Church.

Sect. 1. *Of an vnſtabliſhed ſtate of a Church.*

THus we haue declared (as it hath pleaſed God to giue vnto vs the knowledge hereof) the whole frame of a particular Church: the matter whereof it conſiſteth being a company of chriſtians called together by the miniſtery of the word the forme likewiſe being firſt and chiefly the lawes of God, and ſecondly the poſitiue lawes or conſtitutions of the Church. The which two kindes of lawes diuine and humane, when they are ioyned together and put in practiſe among a beleeuing people, then is the whole frame of the houſe of God ſet vp. The which although it be in it ſelfe one and the ſame, and according to the word of God ought to be fully and purely eſtabliſhed in all places, yet (by reaſon of mans infirmitie not being able to perfourme the will of God in perfect manner and of the malice of Sathan, labouring by all meanes to hinder this worke) when it is put in practiſe, it receaueth many alterations, whereof come the diuerſe ſtates of a Church. In all which this is generally to be noted, that they haue many abberiations from the forme of gouernment

preſcribed in the worde of God, the which may lawfully be tollerated, where by reaſon of the preſent ſtate of the Church, they cannot be amended, yet ſo as that we doe alwaies aime at that which ought to be. The lettes whereby this worke is hindred that it cannot come to perfection at the firſt are of two kindes, natural & violent; The firſt kind we call naturall, becauſe they ariſe of no outward cauſe but euen of the very hardneſſe of the worke it ſelf, as theſe for example. It commeth often to paſſe, that men although conuerted from infidelitie to faith yet cannot at the firſt be brought to ſubmit themſelues wholly to the gouernment of the Church: yea there can hardlie be gotten at the firſt a ſufficient number of teachers endued with ſufficient giftes for this great worke. Beſides it is not to be hoped that the lawes whereby the Church is gouerned ſhoulde be ſoone brought to perfection. For neither the lawes of God will be thoroughly knowen, till they haue beene ſome time practiſed; neyther the humane conſtitutions of the Church made fit to the people and agreeable to all circumſtances, till vſe doe ſhew them to be conuenient in a lor elſe inconuenient in ſome reſpect: what is wanting in them & what is ſuperfluous. By theſe meanes and many other of the ſame kinde it commeth to paſſe that the Church is for ſome ſpace of time, although both founded & built, yet not ſtrongly faſtned together, nor in any firme & conſtant & ſetled eſtate. Yet this is not an vnlawfull ſtate of a Church wherein ſome part of the gouernment is wanting, but a ſtate vneſtabliſhed. Euen as we ſee that although the partes of the body of a childe are not as yet ſo firme and compact, neyther his whole bodie hath attained to that ſtrength and firme conſtitution whereunto it groweth, yet he is not therefore maimed or imperfect: ſo it is in the Church the which groweth from one age, ſtate and ſtrength to another euen as a mans bodie doth. In this eſtate all Churches are at the firſt, and ſo doe continue, either a longer or a ſhorter time as the hindrances of the building of the are many or few, great or little. Thus were the Churches in the daies of the Apoſtles, yea many of them did continue ſo a long time, becauſe it was a matter of great difficulty to build the

The difficulty of planting a Church maketh an vnestabliſhed ſtate.

and to bring them to any good eſtate: for then all the orders of the Church were ſtraunge vnto them for that they were lately ordained and had not bene practiſed before. Hence it was that after they were planted and fully builte by the Apoſtles, they did ſtill require their continuall care, as *Paule* ſaith of himſelfe, 2. *Corin.* 11. 28. that the care of all the Churches lay vpon himſelfe. For although he being preſent with them or by the meanes of others, did ſet all things in due order, yet they did not continue long in that eſtate, but fell into many abuſes and diſorders in life, doctrine and gouernment, the which may be ſeene as in other ſo eſpecially in the Church at *Corinth* the which whileſt it was in this vneſtabliſhed ſtate was euen ouer growen with diſorders. And ſo it is with other Churches being not fully ſetled: for as a houſe may be eaſely ſhaken aſunder before the partes of it be firmly ioyned together, and as children in their young age are ſubiect to many daungers and are eaſely hurt: ſo the gouernment of Churches is moſt commonly confounded and troden vnder foote, before it be confirmed by vſe and practiſe. In the which reſpect they to whome the care of ſuch Churches is committed, ought to be ſo much more diligent and watchfull as the daunger is greater then at other times: yet in regard of the infancy or weake eſtate of the Church they may and ought to remit ſomewhat of the ſtrict forme of gouernmente and eſpecially of diſcipline, when as the good of the people ſhall ſo require. Thus, as was before noted, dealt *Paule* with the *Corinthians*, vnto whome he gaue milke as to infants not ſtrong meate, 1. *Cor.* 3. 2. And likewiſe with the *Theſſalonians* 1. *Theſſ.* 2. 7. 8. tho we might haue bene burdenſome to you as the Apoſtles of Chriſt yet we were tender among you euen as a nourſe cheriſheth her owne children.

Sect. 2. Of a pure and perfect ſtate of a Church.

WHen the gouernment of the Church with thoſe other lawes appertaining vnto it, is fully eſtabliſhed and practiſed, then the Church hath a pure and perfect eſtate: both which in regarde of outward gouernment, may be attained vnto, howſoeuer no chriſtian mans life ſeuerally conſidered can poſſibly be without diuerſe corruptions, and imperfections in this world. A pure eſtate is that wherein God is ſerued according to his owne will and ordinance onely the whole order and gouernment of the Church being free from all ſpottes of idolatry, ſuperſtition and all traditions or deuiſes of men ſwaruing from the truth of the word of God. The examples of this exact purity are very fewe, beſide the firſt Churches built by *Moſes* among the *Iſraelites*, and by the Apoſtoles among the chriſtians in *Ieruſalem*. For immediatly after their daies crept in corruption, the ſtaine whereof is hardly removed. Yet the Church had this puritie in ſome meaſure in the dayes of the religious kings of *Iſraell* who did caſt out of the Churches all reliques, monumentes and ſhadowes of corruption. And likewiſe in diuers places ſince the time of the Goſpell, eſpecially in theſe laſt daies wherein it hath pleaſed God to bring his Church out of that ſtate of Antichriſtianiſme, and to reueale the right way and manner of his ſeruice. Yet churches as they ſtand a ſmall beginning from the which they riſe, and a ſtate vneſtabliſhed wherein they continue for ſome ſpace of time ſo alſo they may at length attaine to a perfect ſtate whereunto they doe daily growe, and whereat they ought continually to aime. It is then attained vnto whenas all thoſe ordinances which Chriſt hath appointed for the gouerning of his Church, are fully eſtabliſhed: all the eccleſiaſticall functions and all thoſe meanes whereby the Church is to be edified in the obedience of the faith, being vſed ſo farre forth as humane

humane infirmitie doth permit. For although we both prophecie, gouerne, teach, exhortobey and practise onely in part in this life. 1. *Cor.* 13. yet the wants that are in the particular actions of men, do not make an imperfection in the church. So that when there is no office of the Church wanting, none negligently executed, but that he that exhorteth laboureth in exhortation, the teacher in doctrine, he that distributeth in simplicitie, and he that ruleth, in diligence, he that sheweth mercy in chearfulnesse, and when as the people do by these meanes lead a godly and a christian life agreeable to their profession, then is there a perfite state of a Church. The which although as hath bene heretofore noted, it can hardly be attained especially of Churches consisting of great multitudes of professours, yet we are to doe our endeauour, committing the successe of our labours to the blessing of God, to whom nothing is hard or impossible, yea who doth so blesse and prosper them that labour in the building of his church farre aboue their owne expectation that they shall see such fruite of their labours, which would seeme impossible to be brought to passe by the meanes of any man.

Sect. 3. Of the flourishing estate of a Church.

THe Lorde in mercy is yet more gratious to his Church, and graunteth that in many places it should haue not onely a perfect but also a flourishing estate, the which is to be considered in these things. First when as the Church doth consist not of a smal company of beleeuers, but of great multitudes professing the name of Christ, praising him, calling vpon him and seruing him: the which no doubt is a happie thing and most earnestly to be wished. In this respect the Churches in these daies do flourish as it is to be hoped that they will doe more and more. For this is the time wherein

The number of Christians is to encrease daily.

the Lorde hath appointed that the fulnesse of the gentiles shall come in and not onely a fewe here and there, but euen whole countries, kingdomes and nations submit themselues to the obedience of the gospell. Of the great number of beleeuers it cometh that there are in the Church many notable examples of godlinesse and of all spirituall graces, yea greater varietie of them then is to be found in small congregations, although vsually it commeth to passe by the malice of Sathan and the corruption of men, that multitude maketh confusion in the Church, and can hardly be brought to the due order of a Church as we are to consider hereafter. Secondly the florishing estate of a Church consisteth in the abundance of the graces of Gods spirite, whenas knowledge, wisdome, the giftes of teaching and all other which make for the building of the Church, are plentifully poured vpon it, when as this commeth to passe, which the prophets foretolde of the times of the Gospell, that the spirite of God should be poured vpon all flesh: the which as it was accomplished in the primitiue Church on the which the Lorde did immediatly and extraordinarely powre foorth all the graces of his spirite in such plentiful manner, as was neuer in the Church before, nor shal be till the Church be perfected at the appearing of Christ: So now the hand of the Lord is not shortened, but he doth still continue this mercie to his Church, although after a diuerse manner for now we are not to looke for the extraordinarie giftes of prophecie, speaking in strange tongues, working miracles, and such like, by the which the primitiue Church was most glorious and did florish in most wonderfull manner (for these serued onely for the first planting of the Church) neither are we to looke either for the like measure of giftes, or for the graces of knowledge, wisdome, the giftes of interpretation, teaching, exhorting, or any other immediatly from God as they had. For this also was proper to those times, in the which because it was not meete that the building of the Church shoulde not goe forward till men had attained these giftes by ordinary meanes, therefore it pleased God immediatly to sup-

The primitiue Church did most florish in spirituall giftes.

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ply their wantes. But now theſe are not attained but by ordinarie meanes, and yet the Lorde doth oftentimes graunt them to his Church in ſuch abundance and in ſo great meaſure as that they doe make a flouriſhing eſtate of a Church. A ſpeciall note whereof in this behalfe is when there are many endued with thoſe excellent giftes of knowledge and wiſedome whereby the whole Church may be furniſhed with wiſe and learned teachers. This is to be looked for in thoſe places and countries which God hath bleſſed with a long and continuall peace. So it is, *Act.9.31. The Churches had peace throughout Galatia, Iurie, and Samaria, and were edified and did goe on in the conſolation of the holy ſpirit.* For euen as for the building of that glorious temple, the Lord did giue a long time of peace in the daies of *Salomon*, ſo doth he alſo when it pleaſeth him to haue a flouriſhing Church in any place. Yea for a flouriſhing eſtate in the giftes of his ſpirit, there is in theſe daies required abundance of learning and of men endued with ſingular giftes, both of nature and induſtry. For God doth ſanctifie theſe for the edifying and beautifying of his Church. Hereof it was that the Churches of *Corinth* & *Alexandria* changed their ſubtile and learned Philoſophers into moſt excellent diuines. But eſpecially they of *Corinth* did flouriſh notably in a wonderful abundance of all graces aboue al other Churches: whereof we reade that they had the giftes of prophecie, tongues, interpretations, yea and all other as the Apoſtle witneſſeth, 1. *Cor.* 1. 6. and that in greate meaſure. In regarde whereof the Apoſtle ſaith, 1. *Cor.* 4.8. *That they were enriched and did raigne as kinges without him.* Neyther are theſe graces beſtowed onely vpon the teachers and rulers in the Church but in this flouriſhing eſtate they are euen as that pretious oyntment which being poured vpon *Arons* head did runne downe to the skirtes of his garmentes. So that in the flouriſhing time of the Church, many of the people doe attaine to a greate meaſure of knowledge and all other graces. And therefore thoſe kingdoms and nations which it hath pleaſed GOD to bleſſe with peace, learning,

abundance of excellent men and ſuch other bleſſinges, are to thinke that allthis is done for this end, that God may haue not onely a perfect but euen a flouriſhing Church among them. Therefore whenas the commonwealth of the *Iewes* was moſt flouriſhing in the daies of the kinges of *Iuda*, then was the temple, the worſhip of God and the whole Church in a moſt glorious eſtate. Yea although we haue a Church, yet we are to deſire this eſtate of it and to be ſory for the lacke of it. So *Eſr.* 3. 12. we reade that many of the prieſtes, leuites and heads of the fathers & elders who had ſeene that moſt glorious temple of *Salomon*, did lament the meane eſtate of the ſecond temple. And no doubt but it is a thing which woulde wring teares out of any chriſtian heart to behold the meane, corrupt & imperfect eſtate of Churches in thoſe kingdomes and countries which abounding with learning, men of wiſedome, knowledge, zeale, and of all ſpirituall graces which are needfull for this purpoſe, might haue their Churches in moſt flouriſhing eſtate, if the Lord woulde once put into their hearts to imploy thoſe bleſſinges which they haue, to beautifie and adorne his Church.

Sect. 4. *Of that eſtate of the Church wherein the building of it is hindred.*

HItherto we haue declared howe the frame of this ſpirituall houſe of God is to be ſet vp: the beginning, progreſſe and perfection of it, and how it is to be continued and ordered in the ſeuerall ſtates. The which happie and ioyfull ſucceſſe of this worke, although they who labour in it both ought earneſtly do deſire as making greatly for the glorie of God, and alſo may lawfully hope for, for that it pleaſeth God to graunt it often to the Church, yet they are not ſo confidently to looke for it, but that withall, they doe conſider that the building of the Church is alſo often, yea vſually

ly and for the moſt part hindered and ſtopped by one meanes or other. So that it cannot be begunne, or at the leaſt not perfected and continued in any good eſtate. The building of the Church being hindred by ſome violent meanes, (for of the naturall hindrances we haue alreadie ſpoken) becommeth harde, troubleſome and dangerous. Whereby it commeth to paſſe that many who did before labour diligentlie and painefully in this worke, doe nowe faint and giue it ouer: ſo we reade, 2. *Tim.* 4. 15. that although the Apoſtle had many fellow-labourers at other times, yet when perſecution came, all did forſake him, as alſo the diſciples did forſake Chriſt at his apprehenſion. Whereas they ought to be encouraged to goe on ſo much the more cheereſulie in this worke, conſidering that the Lorde doth ſuffer it to be hindered, that he might by this meanes trie their faithfulneſſe and ſyncerities of loue towardes his glorie, if for the procuring and aduauncing of it, they will not refuſe anie trouble, daunger, or loſſe of temporall thinges. And further alſo that he might worke and increaſe in them patience, whereby they may quietlie expect the time wherein he will giue a proſperous ſucceſſe to their labours. Yea by this meanes they learne to relie themſelues wholly vpon him, whenas they ſee that by reaſon of the ſtrength of the aduerſaries they cannot poſſiblie bring to paſſe that which they doe deſire. The hindering of this worke is to be aſcribed to the malice of ſathan, who ſeeing that there is nothing which maketh ſo much for the glorie of GOD and the ſaluation of men, (vnto both which he is a profeſſed enemie) as doth the building of the Church of GOD, doth labour by all meanes that this worke ſhoulde eyther not be taken in hande, or at the leaſt not goe forwarde and continue as it ought. And as he is ſtrong and mi[illegible] both to hate the Church with a perfect and deadly malice [illegible] alſo to practiſe the ſame effectually (the Lorde ſo permitting) ſo his ſubtiltie is ſo great as that no man can diſcouer thoſe infinite ſleightes and waies by the which he

God maketh the building of the Church troubleſome and dangerous for the triall of thoſe who buildit.

doth hinder the edifying both of the Church and alſo of euerie particular member of it. The which although they may in ſome meaſure be perceiued of thoſe who are exerciſed in this ſpirituall warfare as the Apoſtle witneſeth, 2. *Corin.* 2. 11. ſaying, *We are not ignorant of the deuiſes of Sathan*, yet they are fully and perfectly knowen vnto the Lorde onelie: who alſo doth ſo fruſtrate and diſanull them, as that they ſhall neuer finally preuaile againſt any of his elect. But of thoſe hindrances which Sathan caſteth before particular men in the way of their ſaluation, we are not heere to ſpeake, but onely of thoſe whereby he hindereth the ſetting vp or continuing of the frame of the Church in any place, wherein howe wonderfully he hath preuailed from time to time, it may eaſelie appeare to him that doth conſider in how fewe places of the worlde the Church hath at any time had anie dwelling place, or at the leaſt any good, pure, perfect, and permanent eſtate. And to let paſſe the firſt ages of the worlde which were before the comming of Chriſt, wherein the Church was eyther ſhut vp in one familie, or contayned within the compaſſe of one ſmall countrie, the whole worlde beſides remaining in ignorance, idolatrie, and atheiſme: if we come to the time of the goſpell, wherein the Church ſhoulde be in the beſt and moſt flouriſhing eſtate, we ſhall ſee howe ſtrangely ſathan hindered the building of thoſe Churches which the Apoſtles did plante in many places of the worlde: inſomuch that many of them were ſoone diſperſed and moſt of thoſe which did continue for ſome ſpace of time, did not growe on to anie pure and perfect eſtate, but did daily decline from that puritie wherein they were at the firſt eſtabliſhed, till ſuch time as they were eyther cleane ouerthrowen and rooted out, as we ſee the Churches throughout *Aſia*, *Africa*, and a greate parte of *Europe* to haue beene, or at leaſte ſo defaced and corrupted in reſpect of the worſhip of God, the puritie of doctrine and the order and gouernment of them, as that till of late we coulde ſcarſe haue acknowledged the viſible

The Church vtterly ouerthrowen to mans indgement.

viſible Church in any place. Yet the Lorde doth neuer ſuffer ſathan to preuaile ſo farre againſt the Church as that he ſhoulde be able to take the name of it from off the earth and whollie to ouerthrow it, but doth alwaies reſerue ſome place for his Church to remaine in: where he will haue his name called vpon and his elect enioy the meanes of their ſaluation. The building of the Church is hindered by the malice of ſathan yet by the miniſterie of men whom he vſeth as inſtruments for the effecting of his purpoſe. Yet not all after the ſame manner: for ſome doe indeede hinder this worke, which notwithſtanding in deſire, affection and indeauour doe helpe it forwarde, as they who doe builde out of order, or not in due time and ſeaſon. But there is another kind of hinderers who are truly and properly ſo called, and theſe doe of ſet purpoſe hinder the building of it. The which no doubte is not onely a ſtrange thing (although it be moſt vſuall in the world) that any man ſhould be giuen vp to ſuch a reprobate and ſenſleſſe minde, as to labour by all meanes to ouerthrow and deface that, wherein his cheife felicitie doth conſiſt: but alſo a moſt fearefull caſe, for as the Apoſtle witneſſeth. 1. *Cor.* 3. 17. *Who ſo deſtroyeth the temple of God which is* holy, him ſhall GOD deſtroy. And *Philip.* 1. 28. to be an aduerſarie to the Church, is a ſigne of perdition, howſoeuer the Lorde may chaunge the hart of the moſt fierce enimie which his Church hath, and make him become a fauourer of it, as we ſee in the example of *Paule.*

Seſt.

Sect. 5. Howe the Church is to be built against professed hinderers.

THey who doe of set purpose hinder the building of the Church are of two sortes, to wit professed or hypocritical. Of both these kindes the Apostle fore-warneth the elders of the Church which was at *Ephesus*, *Act.* 20. 29. saying, *I knowe that after my departure fierce wolues shall come in vppon you not sparing the flocke.* The other kinde followeth: *And of your selues there shall arise men speaking peruerse things to drawe disciples after them.* And so doth Christ his disciples *Matth.* 24. 9. 10. open *persecutors shall kill you and yee shalbe hated of all men, yea many that beleeue shall be offended, and one shall betray an other, and many false prophets shall arise and deceaue many.* These hinderers as they are diuers, so they are diuersly to be dealt withall: yet this belongeth vnto them all, that whenas they are obstinately and desperatly malitious in hindering the building of the Church they are subiect to the imprecations of the said Church. *Neh.* 6. 14. and 2. *Timo.* 4. 14. professed hinderers are such as are not members of the Church: for no man can professe himselfe to be both a seruant to Christ and a hinderer and defacer of his glory, which shineth only in the Church and is obscured by hindering the building of it, more then by any other meanes: but they who hating Christian religion doe by all meanes labour to hinder the propagation of it, and that most commonly by open violence. These may lawfully be resisted by violence as they doe oppugne the truth, as we read, that the people of the *Iewes* did, who did build with the one hand, and hold their weapons with the other. *Neh.* 4. 17. therefore these are called the Lordes battails. And hereof we need not doubte, but that the force of open enimies labouring to ouerthrow the Church may and ought to be resisted

ſiſted by force. There is no cauſe of warre ſo iuſt, as is the defence of the Church: neither any wherein we may be more bolde to looke euen for the extraordinary helpe and bleſſing of God in fighting for vs: for the good and ſafety where of, al the creatures in heauen and in earth doe ſerue. Thus *Ioab* incourageth his brother. 2. *Sam.* 10. 12. *quite thee like a man and let vs be valiant for our people, and for the cities of our God.*

Sect. 6. How the Church is to be built, whenas the ciuill magiſtrate is a profeſſed enimie to the Goſpell.

IT commeth often to paſſe, that the building of the Church is hindered by the ciuill rulers who ought to be the cheife furtherers of it, being placed by God in authoritie for this end, that by their meanes the people *might liue a quiet life in all godlines and honeſtie.* 1. *Timo.* 2. 2. But the people by their ſinnes doe often pull vpon themſelues as diuerſe other iudgments, ſo alſo prophane and Godleſſe rulers, ſo much abhorring frō the true worſhip of God that they do not onely not imbrace it themſelues, but alſo hinder their ſubiects from vſing it. The which is a lamētable caſe & euen a horrible cōfuſiō of all things, whenas the ſword of the magiſtrate is ſtretched out againſt the Church, the members and builders of it, which was appointed cheifly for the maintaining of it, yet we haue many examples hereof in all ages, of kings, princes, Emperours & all kindes of rulers who haue oppoſed their whole power and authority to the building of the church. This was the ſtate of the church, for the ſpace of diuerſe hundred yeares in the firſt time of the Goſpell, the which did miſerably labour vnder the croſſe of perſecuting Emperours, & the like may be ſeene in euerie age. And therefore it belongeth to all Chriſtians to knowe, howe farre they may go in building the Church in this ſtate of things and whether that it be lawfull, as before to build the Church and to maintaine the ſame being built by force againſt the violence of the ciuil power. The anſwere to this queſtion is diuerſe,

according to the diuerſitie of rule and of ſubiection, for ſome magiſtrates doe ſo rule, as that they themſelues are in ſome ſort to be ouerruled by others, yea they are ſubiect to lawes as other men are, ſo as if they doe tranſgreſſe either in their priuate life or in publick adminiſtration, they are to be called to account, and to be brought into order by the people or by the cheife and nobleſt of them, in the name of the reſt. Theſe may lawfully by the aforeſaid power of the people, (but not by any priuate man or companie of men) be compelled to ſuffer the building of the Church to goe forward. But this is no anſwere to the queſtion: for here ſubiects doe not reſiſt a higher power but the ciuill power being deuided betwixt the people and the rulers, one part of it reſiſteth the other, in the which combat the lower power ought to giue place to the higher, and therefore the magiſtrates to the whole body of the people, by the which they were put in office to rule them ſeuerally and ioyntly in the name and by the authoritie of all. For this kinde of magiſtrates is to be accounpted as deputies or ſubſtitutes to the people and may lawfully be depoſed by them, when the common good doth ſo require. Yea if any people haue ſubmitted themſelues to any authoritie with condition of hauing the true worſhippe of God and the free vſe of it they are not bound to obey if the ſaid condition be broken. But there is another kind of gouernment wherein the ruler (for vſually he is but one) hath greater authoritie and a more ſure ſtanding in his place, in that he is not choſen or appointed by the people to rule, neither doth take his authoritie at their handes as their giftes, but hath it from God, from his predeceſſors, and from himſelfe. Theſe rulers are for the moſt part great kinges and *Monarches* who doe obtaine kingdomes by hereditarie ſucceſſion from their auncestours, hauing either by force conquered the dominion of thoſe places or by the fauour and conſent of the people obtained that great authoritie for themſelues and their poſteritie. Yea often a temperate and meane power being graunted, doth increaſe to this immoderate and abſolute authoritie whereof we ſpeake.

Two kindes of ciuil authoritie and ſubiection.

What magiſtrates may be reſiſted in the cauſe of the Church.

The original of abſolute authoritie

The

The which although it were at the firſt conquered by violence and vniuſt dealing, yet if afterwardes it be by the generall and continuall conſent of the people admitted, acknowledged and obeyed, it is to be accounted a lawfull authority. Now in many of thoſe kingdomes the rulers are not tied to any couenants or conditions by the which they ſhoulde rule, but onely ſo farre forth as they doe voluntarilie ſubmit themſelues, for the more quiet obtaining & enioying of their kingdoms. Yea they haue the full and abſolute authority of the land in their owne handes, and inherēt in their own perſons, inſomuch that al others within their dominions ioyntly and ſeuerally conſidered, are in reſpect of them priuate men. Of this kinde was the kingdome of *Iſraell*, as hath beene ſhewed in the former treatiſe, and many other in the which (that we may apply this to our purpoſe) it was not lawfull for any of the people to reſiſt the ciuill authority by open force, no not in the cauſe of ſetting vp or maintaining the Church, as appeareth by the hiſtorie and examples of the ſaide kinges. Yea this is agreeable to the word of God, which teacheth that we ought not to doe that which is good, but by good, lawful and ordinarie meanes: but to reſiſt the ciuill power, is euill, and greatly diſpleaſing in the eyes of God. Yet we ought to vſe all lawfull meanes, for the ſetting forward of this worke, when it is hindered by theſe magiſtrates: as firſt, to ſolicite the cauſe of the Church, at their hands, yea euen with our owne danger as did *Heſter*, *Eſt.* 4. 14. 16. & *Nehemias*. *Neh.* 2. 4. and to labour to bring them to the knowledge of the truth. Yea further if it be ſo needfull to redeeme the freedome of religion with our goods by paying to our rulers great tributes that the Church may be eſtabliſhed. Alſo by ſhewing our faithfull obedience, loyal ſubmiſſion and duetifull ſeruice euen to the vnbeleeuing rulers as did *Daniel*, *Nehemias*, and many other godly men. By the which meanes and ſuch like the Lord working together, in whoſe handes the heartes of kinges are to turne at his pleaſure, it may happely come to paſſe, that they will become louers and furtherers, yea members of the Church, or at the leaſt not haters and hinderers of it, but if they doe contiue

Vniuſt conqueſt and vſurpation may become a lawfull dominion.

nue obſtinate, and as it vſually commeth to paſſe, become perſecutours of the Church. Then in the firſt kinde of gouernment the people may vſe eyther that ſecret authoritie which as yet remaineth in their owne handes, or elſe the libertie and benefit of conditionall obedience, and ſo notwithſtanding the ciuil ruler build the Church as they ought to doe. But in the other kind of gouermēt we may not build with the one hand & hold our weapons with the other againſt that great, abſolute and maieſticall authoritie: for here God giueth no other weapons wherewithall to fight ſaue onely patience to ſuffer their vngodly dealing, and if they become malitious and bloudy perſecutours of the Church, winges to flie. For that in time of perſecution moued eyther by our owne magiſtrates, or by any other power, we may fly for our ſafetie, we are taught euen by the light of nature, which moueth euery one to preſerue his life by all good meanes. But nature is an euill counſeller in caſes of religion, and therefore we haue a more ſure ground whereon to reſt in this behalfe, euen the worde of God, whereunto we are to hearken, giuing vs this libertie, yea this counſell, that when we are perſecuted in one place we ſhould fly to another as the primitiue Church was diſperſed except the Apoſtles. *Act.* 8. 1. yea this is good not onely for our ſelues but alſo for the Church: for by this meanes we preſerue the Church, which otherwiſe would be deſtroyed in vs. Beſides, thoſe who are weake, and doubt of their conſtancy ought not to tempt God by vndergoing extreame daunger. Yea the Lord vſeth this meanes for the inlarging of his Church. *Act.* 8. 4. yet ſometimes God doth not graunt vnto vs this libertie of flying, but giueth the perſecutour power ouer vs that by this meanes he may try our ſoundneſſe and conſtancy in the profeſſion of his trueth. Yea ſometimes it is alſo expedient for the Church that we doe not vſe this liberty though we may: as if our ſuffering be like to bring many to the profeſſion of the trueth or to confirme the weake, or to auoyd the ſlaunder of the enemy, obiecting to vs fearefulneſſe, hypocriſie, want of faith, and of the hope of eternall life.

Flight in time of perſecution, alwaies lawful and often good for the Church.

Sect.

Sect. 7. Of the building of the Church hindered by the ciuill ruler being a christian.

THus much of profeſſed hinderers being open enemies to the Church. Nowe we come to thoſe who although they profeſſe themſelues members of the Church, and ſuch as do by all meanes labour to build it, yet in trueth they doe hinder the ſame, yea often more then the opē enemy doth. And to let others paſſe, the greateſt hurt is done by thoſe who are publicke in the Church, vnto whome the building and furthering of this worke doth belong, as namely the ciuill ruler being a member of the Church, and the eccleſiaſtic all gouernour, or the miniſter of the worde. For as when the light of the body is darkeneſſe, how greate is that darkeneſſe? ſo when the builders of the Church are the hinderers of it, how great is that hurt? For the firſt, the ciuill ruler (for ſo we ſpeake as of one becauſe that kinde of gouerment is moſt vſuall, may greatly hinder the building of the Church, although he doe in part further the ſame: as namely if together with the profeſſion of the true worſhip of God, he doe retaine ſome part of ſome falſe worſhip or the reliques and memorials of it, whereby many are offended and hindered. Secondly if he hinder the eſtabliſhing of any part of the gouernment of the Church, commaunded in the worde, or elſe the function of any office: and finally if he doe by any meanes hinder the courſe of the goſpell and the building of Gods Church in that place. Heere we haue other meanes to vſe, the ciuill ruler being a member of the Church. For firſt we may be more bolde in mouing him to regard the building of the Church, the which doth as much concerne his owne good and ſaluation as the good of any other. We may alſo haue greate hope that he will be moued by the aduiſe of them, who are godlie, wiſe and learned in his realme. Yea thoſe that are the miniſters of the worde of GOD, by whoſe meanes

the Church is built, may deale more plainely with him and exhort, yea charge him in the name of God, who will one day take an accounte of him howe he hath diſcharged his duetie to the Church of God, that he doe by all meanes labour to aduance the Goſpell of Chriſt and to beautifie his Church. If nothing preuaile, then we are to commend the cauſe to the Lorde, who can eaſely mouethe heartes of rulers, the which he doth ſometimes by ſome iudgement or plague laide vpon them, or their lande: as we read that *Elias* made *Achab* put away idolatrie by bringing an extreame famine vpon his whole lande. But what is to be done in this caſe, if that none of theſe meanes, hauing beene diſcreetly, faithfully and importunatelie vſed can preuaile; that there ought not any outward force to be vſed againſt the will of the ruler, vnleſſe it be in ſuch a gouernment, wherein the rulers may after a ſorte be ruled, it hath beene declared. There remaineth nothing to be done, vnleſſe the Church vſe her cenſure of excommunication againſt her diſobedient ſonne, thus obſtinatelie hindering this worke. But heerein there are manie thinges to be conſidered; And firſt, whether this cenſure may lawfully be vſed againſt the rulers, or rather exerciſed vpon them. For the anſwere whereof we are to conſider, that as there is but one ſaluation, and one glorie both for rulers and ſubiectes, ſo alſo there is but one meanes appointed by God in his Church to attaine thereunto, belonging equally to all that be within the Church of what ſtate or condition ſoeuer they be. And therefore as the preaching of the worde, the adminiſtration of the ſacramentes; ſo likewiſe eccleſiaſticall cenſures tending to the ſame ende, doe belong to all that be of the Church. Yea it is a thing moſt commendable in a prince, that (whenas no man can compell him to it) of his owne accorde be ſubmitteth himſelfe vnto all the ordinances of God, and by this meanes giueth exãple vnto the people of obediẽce. But althoughit may lawfully be done, yet there are ſo many incõmodities which would follow the vſe of it, that it wil be found ſeldome or neuer conuenient to be done. For firſt by this meanes the ciuill ruler

The Cenſures of the Church belong as well to chriſtian rulers as to the people.

who

who doth profeſſe himſelfe to be a fauourer of the Church, although he be not a ſound friend may be alienated quite from it, and ſo caſt away all care of furthering the building of it. By the which meanes the Church may come vtterly to ruine being deſtitute of his helpe who is the builder of it, it being a publick church as moſt commonly it is where the ciuill ruler is a member of it. Secondly, it is greatly to be feared, leaſt that by this meanes, the ciuill authoritie receaue ſome diſgrace, the authority, dignity & maieſtie wherof if it be of that kinde ought by all meanes to be maintained, In regard of the firſt inconuenience we are to conſider the diſpoſition of the prince and the preſent ſtate of the Church, and not to doe it, till that by mature deliberation it be found to be for the good, both of the one and of the other. For otherwiſe if the whole ſtate of the Church ſhalbe hazarded by this meanes, we ought not to doe it. It is better to haue an imperfect or corrupt ſtate of a Church with the fauour of the ruler then none at all by his diſpleaſure. Yea alſo in this reſpect it is needfull that he doe firſt acknowledge himſelfe ſubiect to the cenſures of his Church, before they can be vſed on him: that ſo by his owne confeſſion, at leaſt in his conſcience, he may approue their doeing to be both agreeable to the worde of God and alſo not repugnant to that loyaltie which they owe vnto him. Which if he doe not, then this cenſure cannot be vſed, becauſe all lawes and conſtitutions take hold of them who are vnder the ſame, not of thoſe who are not. In regarde of the ſecond inconuenience theſe cautions are to be vſed. Firſt that it be not done but vpon a great vrgent, & euident cauſe as whenas his hindering of the building of the church is not ſo much of ignorance as of malice, pride, and ſome ſuch corruption in him. Secondly that it be not ſuddainly done but that firſt, all patience be vſed by forebeareing and expecting the chaunging of his minde to acknowledge the trueth. Thirdly, that (vnleſſe it be needfull to be otherwiſe) it be done by the ſecret opinion and eſtimation of men, accounting him not worthy the name of a Godly and Chriſtian prince or of a faithfull brother, rather

What cautions are to be obſerued in excommunicating the ciuill ruler.

then by the open and publick promulgation of the ſentence of excommunication. So we read. 1. *Sam.* 15. 30. 31. that when as *Samuell*, did after a ſort excommunicate *Saule* the firſt king of the *Iewes* by declaring him to be foreſaken of God and caſt out of his fauour, yet he had care to keepe the dignitie or rather the maieſtie of his perſon and calling before the people: and therefore he did at his requeſt go with him, and honor him with his companie in the ſight of the whole people. And laſtly that if it be needfull that the ſentence of excommunication ſhould be openly pronounced yet that there be added a declaration of the nature of this cenſure, to wit, that it doth not touch his ciuill gouernment, or derogate any iot from the maieſty of his perſon, the authoritie of his place and calling, the obedience which his ſubiects owe vnto him (ſaue onely that a Chriſtian, godly, vertuous and religious prince who is zealous in aduancing the glory of God and procuring the good of his Church, ought more highly to be eſteemed, more chearfully obeyed and more intirely loued, then an infiddel or then a wicked and obſtinate ruler, proffeſſing faith. For whenas we make it lawfull to excommunicate the the ciuill ruler, we do not meane any popiſhe kind of excommunication whereby the pope doth curſe, and depoſe all thoſe princes which ſhake off the yoke of his corrupt and prophane worſhippe: for the nature of excommunication is farre from the nature of a curſe, it being onely a mere ſeparation from the outward ſociety of the church, which doth not in any reſpect touch or diminiſh his authoritie, as hath been ſaid, otherwiſe it were not lawfull to excommunicate the ciuil ruler: for ſo much as we are flatly forbidden by the word of God to curſe the ruler of the people. Therefore did *Paule* call backe that ſpeach vttered againſt the high prieſt malitiouſly hindering the building of the Church. *Act.* 23. 5.

Excommunication is no curſe, neither toucheth the authoritie of the magiſtrate.

Sect. 8. Of the Church hindered by the miniſters of the word.

AS the miniſters of the word of God, are the proper builders of the Church; ſo they are often vſed by ſathan as a meanes to hinder the ſame. And no doubt but that they are moſt fit inſtruments for this purpoſe, and whenas they are ſo ſet, moſt daungerous and pernitious hinderers of this worke. As if the woolfe can haue the ſhepheard to put the ſheepe into his mouth, what need he any more for the vtter deſtroying of the whole flocke? and yet this kind of hinderers is verie ordinary as we may ſee throughout the whole ſcripture. For ſo the building of the materiall temple was hindered by falſe prophets. *Nehe. 6.* Yea none did ſo importunatly hinder or ſo ſpitefully entreate the true prophets of God, as did the falſe prophets, and the whole company of worldly & carnal minded prieſtes. Thus we ſe. 2. *Chro.* 18. 23. that *Zedekia* did to *Micha* and *Iere.* 20. 1. *Paſhur* to *Ieremie*, the prieſtes, Scribes & phariſes to our ſauiour Chriſt: the falſe Apoſtles to *Paule*. Such were thoſe fooliſh & vaine-glorious preachers at *Corinth*, who ſwelling in a fond opinion, and a fooliſh vſe of humane wiſdome did build vpon the good foundation of the ſincere, plaine and ſimple doctrine of the grueth, hay, ſtuble, wood and ſuch things, as would be afterwards conſumed with the fire, that is, would be found in examination to haue no ſubſtance of true religion. Theſe did ſeeme to build as well, yea much more then the apoſtle, but they were deceitfull workers, and by this working did greatly hinder the true building of the church. For if there were no builders, all men that do profeſſe the faith, would ſeeke for ſome, but theſe deceitfull builders perſwade men that they are the true miniſters of Chriſt (and no maruail, when as Sathan himſelfe that foule and lothſome ſpirite, doth tranſforme himſelfe into an Angell of light) and ſo they hinder them of faithfull and painfull teachers. Laſtly theſe hinderers may be knowen by their fruites as

Chriſt teacheth vs *Matth.* 7. 15. 16. euen by their diſſolute liues the which they ſpend in ſeeking not the ſaluation of men and Gods glory but their owne pleaſure, eaſe, commoditie, yea riches and preferment. Yea this their hypocriſie is to be detected (leaſt otherwiſe their purpoſe of hindering the Church do preuaile) and that both by word, when occaſion ſerueth, and alſo by the contrary ſinceritie of the true builders. Thus Chriſt dealeth with the Scribes and Phariſies, *Matth.* 23. and in many other places.

Sect. 9. Of an imperfect ſtate of a Church.

WHenas the building of the Church is hindred by any meanes, it commeth to paſſe that the ſtate of it is imperfect, corrupt, or both. For although in Chriſt the Church be perfect and pure, yet ſhe being in this worlde, is often otherwiſe. An imperfect ſtate of a church is when as ſome part of the gouernment of the church is wanting, as if the miniſterie of the worde be wanting or if the miniſters doe ſeldome and negligently preach the worde of GOD vnto the people. Yet not the wantes that are in any fewe men, but thoſe which are generall and tollerated by the publick lawes, or the common conſent of the church, make an imperfect ſtate. The imperfection is ſo much the more grieuous as the offices or functions of the offices which are wanting, are more needfull in the church. And therefore whenas there is no preaching miniſterie in the Church, the want is great and the caſe moſt lamentable: becauſe God hath ordained that his church ſhould be built, and his ſeruants ſaued by preaching, the which being wanting, the ordinary meanes of faith and of ſaluation is alſo wanting. The want of any office is to be ſupplied by that which is neareſt vnto it: ſo did the Ieuites ſupplie the want of the prieſtes, being by reaſon of their legall vncleanneſſe not meete to ſacrifice. 2. *Chro.* 29. 34. Yea that which is publickly wanting is priuately

Publicke wants are to be priuately ſupplied.

uately to be ſupplied, what part of Gods worſhip or any thing belonging to it, ſoeuer it be. Yet we muſt not reſt heerein, but carefully labour for a ful and perfect form of gouernment, wherof how much is wanting, ſo much of the meanes of our ſaluation is wanting. And therefore we are heere to conſider howe we may liue in an imperfect Church and how we ought to forſake it. For the firſt, we neede not doubt, but that we may lawfully remaine in a Church, the which wanteth ſome office or function appointed by God: yea that our ſeruice wilbe in ſome meaſure accepted of God, who winketh at the infirmities and imperfections of his faithfull ſeruantes, whether priuate or publicke. Euen as he did at the paſſouer offered by *Ezechias* and the people wherein many thinges required by the law were wanting, yea the Church ſeldome attaineth and keepeth ſo abſolute & perfect as that nothing is wanting in it. Thus many of the Churches in the daies of the Apoſtles wanted ſome offices which were afterwardes ſupplied. And in the ages following the troubles and perſecutions of the Church made many wantes in it, the which may be borne with theſe conditions. Firſt when as they are not ſo great, but that notwithſtanding them, we haue the meanes of ſaluation & edificarion. Secondly if that the want be not wilfull but conſtrained and neceſſarie, as when the *Iewes* intermitted the vſe of circumciſiō inthe wilderaes. Laſtly if that we doe ſtill aime at a perfect ſtate, cōſidering that the other is neyther ſo auailable for the glory of God (vnto whome we ſhould not offer any lame, blinde or maimed ſacrifice or any imperfect ſeruice) or yet ſo effectuall for our ſaluation. For although a man may preſerue his naturall life with bread and water, yet he ought to deſire the vſe of other creatures ſeruing for his purpoſe, that he may liue in ſtrength and vigour of bodie and minde.

How we may lawfully remaine in an imperfect Church.

Sect. 10. *Of a corrupt ſtate of a Church ſpecially of idolatrous worſhip.*

A Corrupt ſtate is, whenas in ſteede of the true and ſincere gouernment appointed by God, a falſe gouernment contrary to the word of God & hindering the edification of the Church is publikely eſtabliſhed or vſed, or whenas ſome part of the gouerment is corrupted. The cauſes of this eſtate are theſe, firſt an imperfect ſtate: for the want of any part of the gouernment breedeth corruption. For where there is no teaching, there muſt needs be generall ignorance and many errours in iudgement: where powerfull exhortation is not vſed, there the graces of the ſpirit belonging to the practiſe of chriſtianity are wanting: and where the cenſures of the Church are not in force, there diſſoluteneſſe in the liues of men muſt needes preuaile. The ſecond cauſe is, the reliques of the former falſe worſhip being not wholly aboliſhed, the which are like vnto a roote left in the earth, and to a wound or ſore the which being not wel clenſed, will feſter and ſend forth much corruprion. Hence came that corruption of popery, to wit, from the reliques of *Iudaiſme* and heathenisme: and ſo that leauen hauing once infected the whole lumpe of the Church, we knowe that although the ſubſtance of it be taken out, yet the taſte and ſowerneſſe of it doth remaine in many places. The kindes of a corrupt ſtate are many as are the parts of the ſyncere gouernment. For the firſt the miniſtry of the Church may be many waies out of order, as if it be inſufficient, and deſtitute of giftes needful, or if the manner of execution of it be corrupt, as when it is turned into vaine oſtentation and to an vnprofitable affection of learning, reading, wit, memorie and other common giftes. Then followeth a corrupt worſhip conſiſting in outward rites and ceremonies, in vaine babling, in ſuffering hunger or in other bodily exerciſes. Further, if in ſteede of true doctrine errours be publickely taught and gene-

generally receaued, or if in ſteede of a chriſtian liſe, ſinne doe abounde: by theſe meanes and many other, which it is not needefull to rehearſe, commeth a corrupt ſtate of a Church. But heere we are briefely to touch a queſtion which hath beene in part handled alone. *Chap.* 1. *Sect.* 4. to wit, howe farre a Church may be corrupt before it ceaſe to be a true Church, that is, a Church truely and indeede. For anſwere whereof, it ſeemeth that whereſoeuer a company of men doe ioyntlie and publickely by worſhipping the true God in Chriſt profeſſe the ſubſtance of Chriſtian religion, which is faith in Ieſus Chriſt the ſonne of God and Sauiour of the world, that there is a true Church, notwithſtanding any corruption whatſoeuer: yea although it be of that nature that it might be made by conſequent of argument to fight with the very foundation of chriſtian religion, and ſo hainous as that in reſpect thereof, the people ſtained with this corruption are worthy to be abhorred of all men, and vnworthy to be called the Church of God. We will take an inſtance of a people which together with the profeſſion of the faith doe maintaine and vſe idolatrie, not worſhipping a falſe God, for then they were without all queſtion to be counted infidels, but the true God after a falſe and deuiſed manner. Theſe ſeeme to be a Church, although they doe prophane the worſhip of God after a moſt horrible & grieuous manner: thus as it may ſeem ſome chriſtans did in the firſt time of the goſpel who did both beleeue in ſome ſort, & yet could not of a ſudden ſhake off that idolatrie, wherein they had liued ſo many yeares. For ſo *Paul* writeth, 1. *Cor.* 5. 11. *If any that is called a brother, that is a chriſtian, be a fornicatour, or couetous or a worſhipper of Images.* This kind of worſhip is in vſe in the Church of *Rome* the which ſeemeth to be a Church, althogh in the loweſt degree that can be imagined, vnleſſe (as it ſemeth that we may do) we wil admit into the church, the people of the ten tribs who were idolaters, & yet by circumciſió & ſome otherwaies did profeſſe the name of *Iehoua*, as we may note out of many teſtimonies of ſcripture. And firſt out of thoſe places where they are called the people of god as we read, *Ro.* 10. 25, 26. wher

No corruption maketh them who holde the foundation of religion to be no Church.

The tenne tribes in their defection were the Church of God.

the people of God, the beloued of God, and the children of the liuing God, doe all signifie a true Church. In the 1. *King.* 16. 2. they are twise so called wher God saith, *that he made Bahasa, the captaine of his people Israell.* Secondly God is called the God of the ten tribes, and said to be among them. 1. *King.* 20. 28. because the *Syrians* (speaking of the God of the ten tribes of whome they were ouercome) said that *Iehona was God of the hils onely* and 1. *King.* 18. 35. *thou art the God of Israel.* Thirdly for that they alwaies had the true prophets of God, and by them did aske and receiue counsell of God in their waightie affaires. Thus 1. *King.* 22. 5. 6. 7. 11. *Achab* asked counsel of God, 2. *King.* 2. 16. *Ahazia* is reproued by God, for that *He sent to aske counsell at Baalsebub, as though there were not a GOD in Israel, whose worde he might haue sought after.* Likewise 1. *King.* 5. 8. *Elisens* saith this as a most certaine thing that *Israell is not at any time without a prophet.* The trueth hereof may be gathered also 1. *King.* 18. 21. where *Elias* saith *that the people did halt betwixt God and Baal*, that is, did serue them both together. And lastly by that which is often said that the kinges of *Israel* did euil in the eyes of God, that is in that place wherupon God did as yet looke with the eyes of his mercy, as vpon his Church. So that although they did wante almost the whole publicke worship, and therefore are said, 2. *Chro.* 15. 3. to be without God, without priestes and the law, yet because the name of God was generally by circumcision professed of them, they seeme to retaine the name of a Church and of the people of God. Euen as the Church of *Rome* serueth God and Christ by baptisme and by professing his name otherwaies, although they haue no part of the worship of God vncorrupted. And so the ten tribes, some christians in the primitiue church, the papists, and as we may thinke king *Salomon*, with many others, ioyned idolatry & the worship of the true God together, as it is said of the *Samaritanes* that they feared the Lord and worshipped idols, 2. *Kinges.* 17. 41. yet these *Samaritanes* were not a Church, for they did only in their mindes slanishly feare God, but all their outward worship was done vnto idols.

The ten tribes in their defecti on were the Church of God.

Idolatrie & the worship of the true God ioyned gether.

Sell.

Sect. 11. *Of a Church corrupt in doctrine.*

NOwe we are to enquire howe farre a people may be corrupt in doctrine and yet remain a Church. Whereunto we answere as before, that all they who hold the foundation of religion, are to be counted a Church although together they be infected with many grieuous errours. By the foundation of religion we doe not meane any one particular point, no not the waightiest points, or those which come neareſt to the foundation it selfe, but the generall and maine doctrine of Christianitie the which was before the comming of Christ, this; I beleeue in the *Messias* who is to come of the seed of *Dauid:* and since his comming, it is this; I beleeue that Iesus is Christ, as the foundation of religion is defined by the Apostle. 1. *Cor.* 3. 11. The truth hereof may euidently appeare by considering the state of the visible Church before the comming of Christ, especially as it was at the time of his comming: in the which although God did reueale his will more clearely to some of his prophets & people, yet the church generally was altogether ignorant of the waightiest points of the Gospell as of Christ, the trinitie, two distinct natures, the vnion of them, of his offices, death, and resurrection. Now although simple ignoraunce be not so grieuous a sinne as wilfull heresie, neither an heresie before the comming of Christ as one since his comming, yet in this respect they are all one: for a man doth erre in that point which he doth not knowe, holding the errour contrary to the said trueth. Euen as the *Iewes* not knowing the heades of doctrine before named did alwaies in all ages, and doe to this day (so many as continue in vnbeleife) deny the doctrine of the trinitie, for they make but one person, to wit, God the father and the doctrine of the deitie of Christ thinking that the Messias should be a mere man, they deny his offices, thinking that he should be a temporall king onely, and therefore they knewe not the doctrine of

The errours of the Iewes before the comming of Christ.

regeneration, as we ſee in *Necodemus* a maiſter in *Iſraell. Iho.* 3. 10. Neither did they looke ſo much for forgiuenes of ſinnes and eternall life, by the *Meſſias*(thinking to be iuſtified by keeping the law) as for temporall commodities. And laſtly they denied the doctrine of the death of Chriſt, for they held that the *Meſſias* ſhould not dy *Iohn.* 12. 34. That theſe and other ſuch errours were popular and common in the Church of the *Iewes*, we may both gather out of their ſaying recorded by the euangeliſts as alſo by their continuall ſilence in theſe matters, the which we doe not reade that any of them doe mention vppon any occaſion. And laſtly by the open confeſſion of the *Iewes* in all ages ſince the comming of Chriſt. For it is plaine that they holde euen to this day thoſe opinions which they receaued from their aunceſtours and were commonlie helde of that nation. Notwithſtanding all which errours, we thinke as it is generally thought that the people of the *Iewes* profeſſing generally faith in the *Meſſias* to come, were then the true Church and the people of God but this confeſſion will not ſerue now in the time of the Goſpell to make them a Church: becauſe they doe reiect Chriſt himſelfe in his very perſon. As for the hereticall Churches, ſince the time of the goſpell as the Church of *Arians*, papiſts or any other maintaining grieuous errours contrarie to the worde of God, it ſeemeth that they are to be accounted the Churches of God becauſe they doe all hold the foundation of the Goſpell which is faith in Ieſus Chriſt the ſonne of God and the ſauiour of the world.

Chap.

CHAP. VIII.

Of a Priuate Church.

Sect. 1. *What a priuate Church is.*

Itherto we haue entreated in generall of a particular church, now we are to speake of the kindes of it, which are two in number, to wit, priuate & publick. A priuate Church is a company of Christians seruing God together in the midst of infidels, or there where the whole multitude or the whol body of the people generally & publickly considered abideth in infidelity. Of this kind of churches we haue many examples. First from the beginning, vntill the daies of *Moses*, in all which time the Churches were priuate. Secondly after the nation of the *Iewes* did cease from being a Church (for from their comming out of *Egipt* vntill the time wherein they reiected christ and the gospel, they were a publick church) til the dayes of Constantine the great, all the churches of the christians were priuate. For we doe not read of any one citie or countrie within al that time being about 300. yeares did publickly embrace the gospell, but a fewe in respect of the infidels in this and that citie, as in *Ierusalem*, *Antioch*, *Corinth*, *Rome*, and the rest. So that al the churches planted by the Apostles, Euangelists, or any other in the first ages of the gospel were priuate. Thirdly of this kinde are those churches at this day (if there be any such) which are amongst the *Turkes* or any other kind of infidels. Out of the which examples we may gather that the cause of this priuat estate of the church, was in the first ages of the world the smal nūber of the tru worshippers of God, & is in these latter ages the infidelitie of magistrates, who being themselues infidels do not go about to bring

No publicke Church saue the people of the Iewes til the daies of Constātine.

The causes of a priuate Church.

their ſubiects to the faith, but are perhaps content to tolerate the ſame within their dominions, and that for ſome ciuill reſpect, as namely to make their cities and countries more reſorted vnto, for encreaſe of the tribute due vnto them, for the preſeruation of peace or for ſome other ſuch conſideration. Laſtly the cheiſe cauſe of theſe priuate Churches is to be taken from the very nature of the Goſpell, the which being contrary to mans reaſon is hardly beleeued, and therefore it is vſually receaued only of a fewe. As it is written, *Rom.* 10. 16. who hath beleeued our report, that is, very fewe in reſpect of the infidels do beleeue the doctrine of the Goſpell. For howſoeuer the force of ciuill authoritie, and other outward reſpects make the goſpell to be generally receaued in many places, yet this generall profeſſion is contrary to the nature of the goſpell, the which hardly and ſeldome is truly receaued as hath bene ſaid. But here it may eaſely be obiected that no Church can be called priuate, ſeing that we haue here before defined a church in generall, by the publick ſeruice of God. We anſwere confeſſing, that euerie church is publick in reſpect of the ſeuerall members of it, yea although it be in a priuate houſe or family or in the moſt ſecrete corner that can be. And yet a church contained within a priuate place, and conſiſting of a ſmall company may truly and fitly be called priuate in reſpect of that Church, which conſiſting of the whole body of the people doth not lurke in a corner, but is openly eſtabliſhed, amongſt all and in euerie place. Yet the miniſterie of the word and al other actions of ſuch a church are to be counted publick and not priuate. So that this kinde of Churches is called priuate from the ſubiect becauſe they are in priuate places, but the ſubiect of the other kindes is a publick citie or countrie.

Sect.

Sect. 2. Of the the ſpecials in planting a publicke Church.

NOW that we ſee what a priuate Church is, we are in the next place to come to the ſpecials in the planting of it. And firſt we are to declare by whom this kinde of Church ought to be founded: as for the ſecondarie workers, to wit, the miniſters of the worde, we haue ſpoken of them in the generall treatiſe of planting a Church. So that here we are to ſearch out the firſt workers in this action, who are the chiefe, in that they begin the worke and procure the miniſtrie of the worde. The anſwere is that euery man may be the chiefe and firſt builder of a Church ſo farre foorth as his calling, power and authority doth ſtretch. So that in this caſe priuate men may be lawfully and are vſually the firſt and chiefe builders. Yea it is not onely lawfull but that wherunto the duetie which we owe both to God to ſeeke his glory and to men to ſeeke their ſaluation, doth neceſſarelie binde vs, that if God giue vs occaſion, the Church ſtanding in neede of our helpe, we be not wanting in this behalfe. For ſo we are to vnderſtande that this is to be done, whenas the Church is deſtitute of chriſtian magiſtrates, and likewiſe of other gouernours and teachers. As it is in thoſe places where eyther there is no Church at all, or elſe ſo decayed, that there remaineth nothing but the profeſſion of religion amongeſt ſome fewe. In the which caſe it is lawfull for any chriſtian whom God hath endued with the zeale of his glorie and the ſaluation of his brethren, and alſo with ſome meaſure of knowledge how this thing ought to be done, to labour both in bringing thoſe who are infidels to the profeſſion of the faith, and alſo to be a meanes to continue them together in the ſame: ſo it is recorded. *Act.* 8. 4. *That the Church which was at Ieruſalem being diſperſed, they did preach the worde*, euerie man labouring as he had occaſion offered. So we reade that *Priſcilla* and *Aquila* had a Church in their owne houſe, which we may wel thinke to haue beene gathered and conſtituted by them,

Priuate men may plante priuate Churches.

them, for that they are ſaide to haue preached the goſpell diligently and to haue conuerted many. *Rom.* 16.4. 1. *Cor.* 16.19. So *Coloſſians*. 4. 15. the Apoſtle ſaluteth *Nympha* and the Church which was in his houſe, and although it be not mentioned, that theſe men were the founders of theſe Churches within their owne houſes, yet this doctrine may be proued by that generall rule of the worde the which layeth this charge vppon euery man, that he build the Church and eſtabliſh the true worſhip of God ſo far as his authoritie doth ſtretch. By this rule, as euery man is to make himſelfe the temple of the holy ghoſt, ſo maſters of families, and rulers of cities and countries are bounde to be the firſt founders of the Church in thoſe places where they haue to doe, yea they may lawfully preach the word to any other when occaſion is offered. Yet whenas they haue wonne any to the profeſſion of Chriſt, who are not of their owne families or gathered them together beeing diſperſed abroad, to ſerue God together, then they are to commit the further building of it to thoſe who ſhall be appointed and choſen to teach and order the ſaid congregation. And if they themſelues be thought meeteſt for that purpoſe, then are they no more priuate men but eccleſiaſticall rulers. Alſo this is to be conſidered that whenas it pleaſeth God to put into any mans heart this deſire and purpoſe to goe about the building of any ſuch priuate Church, he or they if they be more then one) are to communicate their purpoſe to thoſe who doe alreadie beleeue and profeſſe the faith neere to that place, that their conſent and approbation of their doings may be vnto them a kind of calling and alſo confirme and encourage them in the ſaide work. And in this manner it is not vnlawful for priuate men tobe the firſt builders & founders of a priuate Church, conſiſting not onely of their own families, but alſo of any other whoſe hearts it ſhall pleaſe God to moue to beleeue the goſpell and to ioyne with them in the profeſſion of it. But in conuerting others, there is great wiſedome to be vſed, foraſmuch as ciuill rulers who are not themſelues of the Church, although they doe giue a toleration for a priuate Church within their dominions, yet they wil hardly

Euery one ought to builde the Church ſo farre as his authoritie ſtretcheth.

hardly ſuffer their ſubiectes to be turned to any newe religion: ſo that they who doe take in hande this worke are to conſider, that they haue not ſuch libertie as were to be wiſhed, and therefore they ought with peace and quietneſſe to vſe that libertie which God hath graunted vnto them, rather then by paſſing the limits of their calling, to venture the loſſe of that which they haue. So that they are to builde chiefely by gathering together thoſe who doe alreadie profeſſe the faith, and that by priuate teaching as occaſion is offered: and as for others, to vſe all lawfull meanes to allure them to the liking of their profeſſion, as is an honeſt and vnblameable life, whereby they may get the fauour of all men as the Church had, *Act.* 2. 47. Then to be readie to receaue all that come vnto them and louingly and mildly to conferre with them of thoſe pointes whereof they doubt. Thus did the apoſtle *Paule* at *Rome* for the ſpace *of two yeares remayning in an hired houſe priuatly receaue all that came vnto him & did preach the Goſpell with all boldneſſe without any hindrance*: the which he could neuer haue done in that place if he had gone about openly & publickly to chaunge the ſtate of religion & to bring the people of *Rome* to the profeſſion of the Goſpel.

Sect. 3. *Of the ſtate of it being planted.*

AS great care is to be vſed in the gathering of a priuate Church, ſo likewiſe in continuing it, this alwaies is to be obſerued, that they liue in obedience to all ciuil lawes and conſtitutions ſo that they be no cauſe of diſturbance to the publick ſtate of the place where they liue. For to this ende are all thoſe exhortations which are made concerning obeying magiſtrates & rulers whether high or lo *n. Rom.* 13. 1. *Peter.* 2. 17. & in many other places, for the Churches were then in thoſe places where heathen magiſtrates ruled. Yea chriſtians liuing in this eſtate although they ought to deſire the company of their brethren profeſſing the faith rather then of infidels which are ſtrangers from God, and alſo as much as they can, to haue their continuall conuerſation with them, yet they ought not to abhorre or fly the company of thoſe who

are not of the Church, whenas by iuſt occaſion it is offered. For ſo we ſee the Apoſtle writeth to the *Corinthians.* 1. 7. 12. that the beleeuing husband ſhould not put away the vnbeleeuing wife being content to remaine with him. So alſo we may obſerue that the chriſtians were often inuited by infidels to their banquets, 1. *Cor.* 10. 27. And as for the ſinnes and corruptions which we ſhall ſee in them, we may and ought to vſe greater patience towardes them then towardes thoſe that doe profeſſe the goſpell. *So Paule* writeth. 1. *Cor.* 5. 12. what haue I to doe to iudge them that are without, doe not ye iudge thoſe who are within? and therefore we may lawfully leaue their faultes and ſinnes vnreproued. Yet in all our dealinges with them we muſt aime at their conuerſion, and then it will be for the glorie of God, and our owne comfort, which if it be onely for our temporal commodity, cannot be without the offence of our brethren, whereunto a ſpeciall regarde is to be had, and alſo to our owne hinderance in regarde of comfort and edification in the knowledge and obedience of Chriſt. Further in theſe priuate Churches this is to be obſerued, that they moſt vſually conſiſt of the moſt ſyncere and faithfull chriſtians. For in them none are compelled to profeſſe the faith, but all are ſuch as do willingly of their owne accord embrace the goſpell. *Act.* 2. 41. So many as willingly receaued the worde, were baptized. Yea this alſo may be an argument of their ſoundneſſe in the profeſſion of the trueth, for that liuing amongeſt infidels, they cannot but incurre the hatred of many, yea oftentimes euen of the ciuill rulers themſelues, by taking vpon them the profeſſion of the goſpell: and ſo ſuſtaine many iniuries and hurtes in regarde of thinges belonging to this temporall life, and manifolde moleſtations, ſcoffes, yea reproches in regarde of the ſeruice of God. Againe this is to be noted that theſe priuate Churches are for the moſt part more pure, perfect, orderly and free, then publicke Churches are. For with the multitude there commeth in confuſion and corruption. And the ciuill power being in the perſon of the magiſtrate ioyned to the church, doth often too much abridge the vſe of chriſtian liberty, taking

Chriſtians in priuate Churches ought not to abhorre the company of infidels.

Priuate Churches conſiſt of the moſt ſyncere Chriſtians.

taking to it ſelfe, as it may lawfully do, full power in making thoſe eccleſiaſticall lawes which belong generally to all the churches within the compaſſe of it. But in theſe churches the whole authoritie of eſtabliſhing lawes, orders and the appointing of rites and ceremonies is in the Church it ſelfe. Laſtly it is vſually obiected againſt theſe priuate Churches that they are the cauſes of tumults and ciuil diſſenſiō and ſo conſequently do breed the ruine of thoſe common-wealthes and kingdoms wherein they are tollerated: & therefore that it is the part of wiſe rulers who tender the good and peaceable eſtate of the people not to ſuffer them within their dominions: to this we anſwere confeſſing that through the peruerſneſſe of our corrupt natures the which are eaſily inflamed with bitter enmitie againſt God and all goodneſſe, it commeth often to paſſe that diuerſitie of religiō doth ſtirre vp great debate in kingdomes, cities and families: for this cauſe the Church deſired to be ſeparated in place from the idolatours, leaſt they ſhould exaſperate their mindes againſt them *Gen.* 46. 34. *Exod.* 8. 26. yea Chriſt doth profeſſe that this would follow the Goſpell *that the father ſhould be at deadly variaunce with the ſonne, and the mother with the daughter, and that a mans neareſt friend ſhoulde for this cauſe become his cruell enimie*. Yea the bloudie and tragicall tumults, which haue of late times riſen and continued vpon this occaſion in diuerſe places, do teſtifie the truth here of. But yet we ought not therefore to baniſh the Church out of our dominions. For it is better to haue the true worſhippe of god with warre, trouble and diſſention, then idolatrie with quietneſſe. So that we ought to ſay with Chriſt, that ſeeing the Goſpell is euen as a fierbrand in the world, what ſhoulde be our deſire, but that it be preached: for although for a time it breed trouble, yet in the end it will be found the onely meanes of true quietneſſe.

CHAP. VIIII.

Of a publick Church.

Sect. 1. Of the obiections which are made against publick churches.

Hus much of a priuate Church. Besides the which there is another kinde of a church, namely, when any whole citie, countrie or nation doth generally professe the faith, and so becommeth a Church consisting not of any smale or meane number but of great multitudes of people euen of whole nations. As we see at this day that diuers great kingdomes and common-wealthes haue receaued the gospell of Christ: so that in them the church doth not lurke in any family or priuate corner or is in some few places but is openly, publickly and generally set vp in all places by the authority of the ciuill rulers, and the common consent of all men. This we call a publick Church such as we see at this day most of al the cities, commonwealthes, countries and kingdomes in Europe to be. Of the which one is distinguished from another, by hauing a proper gouernment of the owne, being ruled by the same humane lawes both ciuill and also ecclesiasticall. But it may be here thought, that these countries are no true churches, but that there are churches in them, and that not all the people generally but only some fewe of them separated from the rest, are to be accounted the true churches of God, and that for these reasons: first because there was no such churches established by the apostles or recorded to haue bene in the first ages of the gospell. Secondly for that although it be not impossible to God to conuert the harts of all men to embrace the gospell, yet it is not agreable to his vsuall dealing so to blesse any nation, as that all of them without exception should beleeue and become faithfull men. Thirdly because of the great confusion and many

What a publick Church is.

ny fould corruptions, which are vſually found in ſuch Churches, the which ſeldom or neuer can be brought to the right order of the Church of Chriſt. Laſtly becauſe they are not called to the profeſſion of the faith by the miniſterie of the word of God, but are in a manner forced thereunto by the lawes & edictes of princes and other rulers. Whereunto we anſwere, that theſe things doe not hinder theſe whole cities or nations from being the true churches of God. As touching the firſt, we do confeſſe that there were no ſuch publick and generall churches in the daies of the apoſtles, neither in the ages following: the cauſe whereof we may plainly ſee to be this. That then was the time of the infancie of the goſpell in reſpect of the number of beleeuers, it hauing been but lately publiſhed to the world: but this is the time wherein the lord hath appointed that the fulnes of the gentiles ſhould come in, which is the conuerſion of whole nations and many countries. Yea the apoſtle witneſſeth that the fulnes of the *Iewes* ſhalbe then whenas that whole nation ſhal generally embrace chriſt as the ſauiour of the world. *Rom.* 11. 26. To the ſecond doubt we anſwere, that all the people of any countrie may haue a general faith whereby they do knowe and profeſſe that Ieſus Chriſt is the ſauiour of the world: & that their profeſſion hereof although it be not effectual to their ſaluation, yea although it be meerly hypocritical, they thinking no ſuch thing, yet it is ſufficient to make them members of the viſible church. As touching the corruptiõs which are in ſuch churches we doe confeſſe that it is greater then either it is to be wiſhed it were, or then is in priuat churches, where the nũber of beleeuers is leſſe, and that they cannot ſo eaſely be brought to and kept in that holy order, which chriſt hath appointed for his church: and further that theſe publick churches ſo ſeldome attaine to any pure or perfect eſtate, becauſe in them the church and the common-wealth are ſo ioyned & linked together the whole affaires and ſtate of the Church depending on the ciuil eſtate, that the manifold alterations, wherũto al kingdoms & cõmon-wealthes are ſubiect, do make many chaunges in the church. Yet this doth not take from them either the being or the name of the church.

Why there were no publick Ch. in the daies of the Apoſtles.

Why publick churches can not be ſo perfect as priuate

For it is no ſtraunge thing that there ſhould be greater confuſion and moe corruptions in great multitudes of people, then in ſmall congregations. For ſo we ſee euen in the firſt congregation of Chriſtians which the Apoſtles themſelues did gouerne that when the number of diſciples did encreaſe, then there was murmuring among them: and ſo euen this priuate Church did tend to ſome confuſion. *Act. 6.* 1. yea this thing hath long ago been obſerued to haue been continually the ſtate of the Church, the which as long as it was in perſecution, did floriſh not in the number ſo much as in the time of peace but yet it was farre better ordered: godlines, loue and vertue did more floriſh, the Lorde was more feruently and hartely ſerued and called vpon, all faultes and corruptions in life or doctrine were ſeuerely cenſured, yea rather ſharply puniſhed: but whenas it pleaſed God to giue peace and proſperitie to his Church by the meanes of Chriſtian Emperours and kings, then did the number of beleeuers mightely increaſe, and the Church did in that reſpect floriſh, but together with the nũber, looſenes in life & in the ſeruice of God, ſciſmes, hereſies and all manner of corruptions did come in & increaſe more and more. So that theſe multitudes of profeſſours are not in regard of theſe inconueniences to be reiected, but rather we are to reioyce at this as the apoſtle did, *Philip.* 1. 18. *For that Chriſt was preached although for vaine glorie:* & to praiſe God for that according as he promiſed by his prophets, *Eſa* 54. 2. *The Church hath enlarged her tentes, ſo that all the nations of the earth doe come into her boſome.* Yea euen this that the name of Chriſt is not blaſphemed as amonge infidels, but honored, worſhipped and called vpon, although it be in great confuſion, yet it maketh for the glorie of God, and therefore all good Chriſtians ought to reioyce herein, although they doe wholly miſlike all corruptions and the confuſion which is vſually in theſe publick Churches. Laſtly concerning their calling we are not to thinke that it is ſo ſtrange a thing that they are called to the profeſſion of the faith, who were borne Chriſtans and doe

How publick Churches are called to the faith.

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euen as it were ſucke the profeſſion of chriſtianitie from their mothers breaſtes, of whom the Apoſtle ſaith that *they are holy.* 1. *Cor.* 7. or yet they who being profeſſours of the goſpell; and holding the foundation of chriſtian religion, as it ſeemeth that papiſtes and ſuch other heretickes doe, as we haue declared more at large heretofore, are brought by the authoritie of the magiſtrate from a corrupt manner of ſeruing God, or from grieuous hereſies to a more ſyncere worſhip and profeſſion, as it was in the primatiue Church, whenas men were conuerted from heatheniſme to chriſtianity. And therefore all thoſe who haue beene by baptiſme ingraffed into the profeſſion of Chriſt in their young yeares and haue afterwarde beene continually brought vp in the ſame profeſſion of the faith, declaring vnto all men in the whole courſe of their liues that they doe like, loue, and imbrace that profeſſion which they tooke vpon them, and doe ſerue and worſhip God in the name of Ieſus Chriſt, are to be counted members of the Church, although they haue no effectuall calling to the vnfained and true obedience of the goſpell. To conclude this point, the example of the Church of the *Iewes* wil euidently declare the true nature and whole eſtate of this kinde of Churches, and alſo reſolue all doubtes which can be moued. For in it all that receiued circumciſion were counted members of the Church. Yea the Apoſtle witneſſeth that at the time which the Lord hath appointed, that whole nations ſhal againe become the Church of God. So that in what place ſoeuer whether towne, citie, commonwealth, prouince or kingdome the people doe generally profeſſe the faith, or thus; whereſoeuer the lawes eccleſiaſticall doe ſtretch themſelues as wide and doe belong to as many as the ciuill or common lawes made for the adminiſtration of the commonwealth there is a true publicke Church ſet vp.

Sect. 2. Of the coniunction of the Church and commonwealth.

BY setting vp a publick Church in any place, it cõmeth to passe that the Church & commonwealth are ioined together: the which in a priuat state of a Church haue nothing to deale the one with the other. For there the Ch. either lurketh in secret, if she haue not he fauour of the ciuil ruler, or at the least, dwelleth as in a prituate house if she haue a toleration. But now whenas any people generally together with their magistrats do professe the faith, the church may be cõpared to *Esther* who was taken from her priuat state, wherin she liued & being brought forth into open and publick place, was maried to the king, so is the coniunction of the Church & the commonwealth. Wherin we haue these points to consider, first what is the bond of this coniunction, secondly the manner of it, thirdly whether state is the superiour, fourthly how they meddle with each other, & lastly the cõmodities & discommodities which either the Church or the cõmonwealth reapeth by this meanes or the changes & alterations, which happen to either of them. For the first, the bond of this coniunction is the ciuil power, which is the very fountain & head from the which both these estates do flow and by the which it is brought to passe, that there is a publicke Church in any place: for howsoeuer a great multitude of people may be conuerted only by the ministerie of the word, yet we do not see, that al generally do professe the faith, but only wher the power of the magistrate ioined to the word, doth make the gospel to be publickly receaued, in that it maketh al that are mẽbers of the ciuil body to be members of the Church also. Hence it is that as soone as the ciuill power ceaseth to maintaine religion, these publicke Churches fall to the ground, the bond being broken wherby they were tied to the cõmonwealth. So we read *Iud. 2. 7. 19. That the people of Israel serued God as long as Iosua, the elders or their iudges liued, but as soone as they died, they fel away to idolatry.* Likewise in the first time of the gospel, there were no publicke Churches for diuers hundred yeares: and al for want of this bond of christian rulers: but as soone as the *Roman* Emperours did embrace the gospel, then were publicke Churches set vp in many places.

Publicke Churches stand no longer than they are vpheld by the ciuill magistrate.

Sect.

Sect. 3. That a publicke Church with the ciuill eſtate maketh one bodie vnder one head.

IN the ſecond place we are to ſee what manner of coniunction this is, to wit, whether that the Church & commonwealth thus ioined together, make one body or ſtate ruled by one & the ſame head or elſe are ſtill two diuerſe bodies, abſolute and perfect each in it ſelfe without the other, and ordered by the owne proper head in all matters belonging vnto it. For anſwere hereof, it hath bene thought that in this coniunction there are two bodies not onely diuerſe, but euen cleane oppoſite, and contrary the one to the other in euery reſpect, that they are ordered by two diuerſe ſupreame heades, and that all the functions of theſe bodies are of ſo contrary natures, that they cannot lawfully meete together in the ſame ſubiect. This opinion which ſeemeth not to be agreeable to the trueth, hath riſen of a reuerend, religious, yea as it proued at length, a ſuperſtitious opinion of the eccleſiaſticall eſtate, with too baſe and vile an opinion of the ciuill ſtate, the which hath ſeemed ſo prophane and vnholy, as that it coulde not in any reſpect be ioyned with the other, without defiling and prophaning it. But the word of God teacheth vs that the ciuil power is a holy ordinance of God inſtituted by God chiefly for this end, to intermeddle with eccleſiaſticall matters and not onely to ſuffer and tolerate religion as it doth in a priuate Church, but alſo to ſet vp and maintaine it, yea wholly to effect it (although by the meanes & miniſterie of others) in al places whither the ſaid power doth ſtretch it ſelf. As for the diſtinction of the ciuil & eccleſiaſtical ſtate, although it may be vſed to put a difference betwixt ciuil & eccleſiaſticall matters, yet if therby we meane that in a publicke Church there is added to the ciuill ſtate another full and perfect bodie endued with full authoritie to begin and effect all matters belonging to it ſelf, & not relying vpon the other, but only vſing the help of it againſt outward violence, as whē two diſtinct nations do ioine

themſelues in league together for their greater ſafetie, then we thinke farre otherwiſe of theſe thinges, then the worde of God doth permit: according to the which the politicall bodie together with a publicke Church are but one body moued and ordered by one and the ſame head. For as when any people being barbarous, rude, vnexpert in feates of warre, and altogether deſtitute of humane knowledge and all good litterature, become ciuill, courteous, warlicke, wiſe, and learned, there are not ſo many newe eſtates or bodies added to the commonwealth, but onely the firſt ſtate of it is made ſo many waies better, ſo it is whenas a people of pagans and infidels become the worſhippers of the true God. For there is not a newe bodie or ſtate, but onely the qualitie of religion is added to the ciuill bodie or rather idolatrie is chaunged into the true worſhippe of God. The which doth no more make a diſtinct body then idolatrie doth in a heatheniſh commonwealth. As for the people they can no more be ſaid to be another bodie, becauſe they are religious then for that they are a learned and warlicke people, but for the miniſters and rulers of the Church, it may ſeeme neceſſarie to be graunted that they doe eyther make a diſtinct and perfect bodie, or that the miniſterie is a member of the ciuill bodie. Whereunto we anſwere that the miniſterie is not a bodie in it ſelfe, neither is it the head of the body of the Church, but onely is a member of the bodie of the commonwealth, diſtinguiſhed from the reſte in nature, vſe and obiecte, and excelling the other by a diuine holineſſe which it hath more then any other part or function of this body. The trueth hereof is to be laide open by declaring firſt that this whole ſtate conſiſting of a politicall bodie, and of a publicke Church hath but one heade wherby the whole bodie is ordered and euerie member of it moued in their ſeuerall functions. And ſecondly the offices of theſe two ſtates may agree together in the ſame ſubiect. The heade is the ciuill power: whereof we ſpeake rather then of the ciuill magiſtrate, for that in many places, the power is not wholly in the handes of

The miniſterie is a member of the ciuill bodie.

of the magiſtrate but diuided among the ſenate, the nobilitie, and the people. But here we ſpeake of the whole power the which wee call the hande of this body by a vſuall metaphore taken from the naturall bodies, wherein we ſee that the whole motion commeth from the head without the which none of the members can moue it ſelfe, or doe any function. Thus all men doe graunt that the ciuill power is the head of this body, in regard of ciuill and worldly affaires, but that it may be ſo called in reſpect of the Church and of eccleſiaſticall matters, many do doubt or rather flatly deny without any doubting, thinking that neither the ciuill power doth ſtretch it ſelfe to Church affaires, neither if it do in ſome reſpect, that it ought therefore, or may lawfully be called the head of the Church. As touching this point we are to conſider, howe both the function, and alſo the name of a head agreeth to the ciuill power: for the firſt in the building of the Church it pleaſeth God to vſe the helpe and the miniſterie of men, and that two diuerſe waies according to the two diuerſe kindes of building his Church, whereof the one is inward, ſecrete and ſpirituall, whenas by the miniſterie of the word and the ſacramenes the Church is edified in knowledge, faith, loue, obedience and in all manner of ſpirituall graces: in this parte of the building, Chriſt is the firſt and cheiſe mouer, yea the head of his Church, vnto the which he giueth ſpirituall motion by his miniſters as by inſtruments vnto whom he giueth ſpirituall graces fit for this purpoſe. *Ephe. 4. 11. He gaue ſome to be Apoſtles, ſome Euangeliſtes, ſome Paſtors, and doctours, for the gathering of his ſaintes, and for the building of the body of Chriſt.* Thus Chriſt onlie is the head of the whole viſible church, for no creature can either appoint eccleſiaſticall functions or giue ſpirituall graces, either to the miniſters or to the people. But whenas the Church commeth to be built in any particular place, there muſt be added an other parte of this building more outward, apparant and ſenſible then the other, to wit, whenas this ſpirituall building, togeither with the miniſterie of

the word, which is the meanes of it is not onely receaued whē as it is offered, but also diligently sought after, when it is wanting, and carefully preserued after that it is gotten. This kinde of building also is to be performed by the ministerie of man but yet it doth not come from the same head or fountaine. For that spirituall building commeth from Christ as he is Lord and king of his Church, but this commeth from God the father, the maker and preseruer of mankinde, who in great mercie and wisdome hath not left men in vtter confusion but hath giuen vnto them the meanes of hauing a Church and his true worshippe. This meanes is his owne power and authority communicated to certaine men for the good of the rest to whome he hath giuen this charge that they do as by all other meanes, so cheifly by building his church in those places which are within the compas of their authority, procure the good of men: so that all whosoeuer haue the rule of any place whether it be kingdome or countrie, prouince or citie, towne or family, are bound by the word of God and namely by the generall lawes of magistracie to build the Church in the said places: the which thing if they doe neglect (as most of all the magistats in the world in all ages haue done) then they do sinne against God no lesse then the minister being lawfully called to the function, who doth neglect the inward and spirituall edifying of the Church. This the prophet foretolde saing *that kinges and Queenes should be nourse fathers and nurse mothers to the Ch.* Not that they should be the ministers of the word and of the spirituall nourishment vnto them, but onely that they should build after this inward manner. This second kinde of building is in order and nature the first, yea that which moueth the externall action of the spirituall building and prepareth the way for the ministerie of the word, by the meanes whereof a Church cannot be set vp in any place whether countrie, citie, or family till the powers where by the said place is ruled, do either procure or at the least suffer it. For the kingdome of Christ is not of this worlde, neither doth it take away the generall ordinance of magistracie and order, whereby God maketh

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the world, but is in reſpect of outward action ſubiect vnto it, and to be eſtabliſhed and maintained by it, for as God himſelfe was the head and firſt mouer in the building of the Church when as at the firſt he ſent his Apoſtles immediately by his owne authoritie to do it; ſo alſo it is his will that they who do ſupply his place, and are after a ſort, Gods on earth, ſhould afterwardes be the firſt agents in this worke. For we are not to thinke that rulers (by the which name we call all that haue authoritie, whether in countries, townes or priuate houſes) haue the charge onlie of the bodies of their ſubiects committed vnto them, but rather that their chiefe care ought to be to prouide for their ſoules, the true worſhippe of GOD wherein the laſt ende and chiefe happineſſe of man conſiſteth and whereunto all temporall benefits are to be referred: as the Apoſtle writeth 1. Timo. 2. 2. the end of a quiet and peaceable life procured by magiſtrates is the right worſhippe of GOD. For this cauſe ciuill rulers are called by GOD in the ſcripture the paſtors or feeders of the people not as if they were to feed their bodies only as ſheep heardes doe flockes of ſheepe, but chiefely in regard of their ſoules, aswe may ſee euidently. 1. Chro 17. 6. *which way ſoeuer I walked with Iſrael, haue I ſpoken of building a Church or temple to any of the iudges of Iſrael whome I commaunded to feede my people?* In the which place we may ſee at whoſe hands GOD looketh for the building of his Church. But it may be here aſked, what if this ciuill power doe not moue in this worke, whether that there ſhould be no Church or miniſterie of the word in that place, or rather if that the king, prince, magiſtrate or the maiſter of the family be negligent in his dutie, if not then the ſubiect, ſeruant or ſeruant in a priuate houſe may lawfully take this worke in hand or yet the miniſters of the worde may begin and goe on in their worke, yea although they be neither ſet on worke nor yet tollerated but euen flatly forbidden and peremptorelie hindered by the ſaide power: for otherwiſe it might come to paſſe by the obſtinacy of rulers being enimies to the Goſpell

Magiſtrates haue charge of the ſoules their ſubiects.

that there ſhould be no Church either publick or priuate in any parte of the world, whereas it is the will of God that his church and true worſhippe ſhould be eſtabliſhed in all places. And therefore it may ſeeme that in this caſe the counſell and practiſe of the apoſtles is to be followed who being forbidden by the rulers to preach the Goſpell, anſwered that it is better to obey God then man. The anſwere is as before *Chapter. 7. Sect. 6.* that as touching ordinarie callings, a church cannot lawfully be built in any place by reſiſting the authoritie of the ſaid place. For no man may againſt the will of any man ruſhe into his houſe, to inſtruct his family or into a city to aboliſhe idolatrie and to ſet vp publickly the true worſhippe of God, becauſe howſoeuer euery one ought to endeuour to build the Church yet we ought to keepe our ſelues within the compaſſe of our owne calling and not to take vpon vs by violence, the performance of other mens duties. For none are crowned either with due praiſe, or with happie ſucceſſe of their labours, but they who ſtriue lawfully, howſoener it pleaſeth God ſome times to accept and proſper the endeauors of thoſe who labour in aduancing his worſhippe and glory more in feruent zeale then imperfect knowledge, & ſo go further in this behalfe then the ſeuere rule of the word of God doth requier or permit. As the apoſtles, they haue an extraordinary calling and diſpenſation immediately from God himſelfe needfull for the firſt publiſhing of the goſpell: the which they were to obey, yea though it were contrary to his reuealed will. But ordinarie miniſters haue no callinges but from men, and muſt ſquare their actions according to the written worde. And yet we are not to thinke that it is in the power of man, or of any creature to forbid the ſeruice of God: for although all the rulers in the worlde ſhoulde make that edict of *Darius* that none ſhoulde pray vnto God, yet we ought not to obey it, as we ſee in the example of *Daniel, Dan. 6. 10.* but we ſpeake of building a Church in any place: the which worke is neuer ſo generally hindered, but that God inclineth the hearts of ſome to ſet it forward. And whenas no publicke magiſtrate

No man ought to paſſe the limits of his calling in building the Church, for

magiſtrate doth builde the Church, yet priuate men giue it entertainement in their houſes. As touching other particulars wherein this ciuill power medleth with the Church, we are to conſider them hereafter; onely we are here to note howe this power may be called the head of the Church, to wit, for that it is the firſt mouer in the building of it. In the which reſpect not onely kinges and princes but euen priuate men who ſet vp and maintaine the Church within their houſes, may in regarde of their owne familes be ſo called, and yet we doe not by this meanes giue that to man which is proper to Chriſt: for firſt Chriſt is the head of the catholicke Church but man of ſome particular Church onely. Secondly Chriſt is the head not onely to the whole Church, but alſo to the ſeuerall members of it, to whom he giueth motion by beſtowing on them the graces of his ſpirit eyther permanent or temporarie: but man is the head onely in reſpect of the builders, namely of the teachers and rulers of the Church, and in reſpect of the whole bodie of the people, as they giue themſelues to be made a Church. And laſtly Chriſt is the head of the internall and ſpirituall working but man of the externall building: Chriſt giueth giftes fit for the miniſterie which make an inward calling, but man giueth the outward calling: Chriſt hath appointed the offices of the miniſterie generally in the whole viſible Church, but man procureth the execution of the ſaid offices in this or that particular place, by this or that perſon. So that whatſoeuer ciuill power it be whether of princes in kingdomes or of the people or ſenate in commonwealthes or of priuate men in their families, that buildeth the Church, it may very fitly be called the head in that worke. As we may ſee, *Num.* 1. 15. & 7. 2. that in regard of ciuil affaires, the princes of the families, tribes, and of the people of *Iſrael*, are called the heades of them, becauſe they did firſt moue in all publicke actions, and yet the perſon of the ciuill ruler whether of the king, of ſenatours, or of any other in particular, is to be counted a member of the Church as other men are. Thus we ſee that the Church together with the ciuill ſtate make not two but one bodie vnder one and the ſame head.

Chriſt is the head of the Church after another manner then men are

Sect. 4. Ciuill and eccleſiaſticall callinges may be in the ſame ſubiect.

NOW we are to ſee how theſe two ſtates may alſo agree in ſubiect, that is, be ordered by the ſame perſons. For this falſe diſtinction of the body of the Church, from the body of the common wealth, as it hath ſprung from a falſe opinion of two diſtinct ſupreame heades, the one ouer the Church, the other ouer the ciuill ſtate, ſo it hath beene confirmed by a falſe difference which hath beene put betwixt ciuill and eccleſiaſticall perſons: as if the hauing of any function in the one ſtate did quite cut a man off from medling with the other, and that by reaſon of the contrary natures of theſe two ſtates, and of the functions belonging vnto them. But according to the worde of God theſe ciuil and eccleſiaſticall callinges doe not ſo fight, but that they may meete together in one man without iarring. For it is not vnlawfull for one who beareth ſome publicke function or is in any degree or place of honour in the commonwealth to meddle with the ordering of the Church if he haue giftes from God, and a lawfull calling from men, or yet for him who is alreadie an eccleſiaſticall perſon, to haue, retaine or take vpon him any ciuill calling. The trueth of this doctrine may be plainely ſeene in the ſcripture which ſheweth that both ciuil & eccleſiaſtical callings may lawfully concurre in the ſame perſon, when the ſtate of the Church doth ſo require. For if we doe conſider the Church before the law, we ſhal find that the firſt borne of the family, was to the reſt both a magiſtrate and a miniſter: ſo that although the examples of the Church being in her infancie and imperfect eſtate, ought not wholly to be applied to the Church in the time of the goſpell, yet we may hereby know that there is no ſuch contrariety in the natures of theſe callings but that they may be in the ſame perſon. Likewiſe we read that in the time of the law many who were appointed by God to his ſeruice did beare ciuill callings.

Thus

Thus did *Samuel*, *Eli*, and the reſt of the prieſtes and elders who were vnto the people as iudges & lawiers, & did gouerne them euen in the ciuill affaires. Laſtly if it be obiected that theſe functions ought to be laid vpon diuerſe men, forasmuch as one man cannot be able to attend vpon many callinges, we anſwere confeſſing this to be true that for the better diſcharging of theſe callings they ought ordinarelie to be committed to diuers men, yet that it is no more vnlawful for one man to haue a ciuil and an eccleſiaſticall calling, then to haue two ciuill callinges: and that ſome men are endued with ſo greate a meaſure of knowledge, wiſedome, diligence, and other giftes that they may be imployed in both theſe kindes of callinges. By that which hath beene ſaid of this ſecond point, we may eaſely gather the reſolution of the third queſtion, to wit, that in this coniunction the Church hath not the vpper hand, neyther can commaund and ouerrule, but is ſubiect to the ciuill power as to her ſuperiour, by whoſe leaue ſhe came into the commonwealth, and by the which ſhe is maintained, vpholden, yea in great part ordered, as hereafter will appeare: Yea further we may know in part by the ſame concluſion what to thinke of the fourth point, to wit, how theſe ſtates do meddle the one with the other, and namely that the ciuil power doth many waies intermeddle with the Church euen as the heade doth with the body: for it doth not onely ſuffer or procure the building of it but alſo effect it, not onely plant it but alſo eſtabliſh and maintaine, yea repaire it being fallen, purge it being corrupt and order it by eccleſiaſticall lawes, as the proceſſe of this treatiſe will declare in particular. As for the Church it doth not meddle with the ciuil ſtate or gouernment of the commonwealth, but ought to leaue it wholly to the ciuill magiſtrate:

Sect. 5. Of the chaunges happening eyther to the Church or the commonwealth by their coniunction.

LAstly we are to consider what chaunges, commodities, or discommodities do arise either to the Church or to the commonwealth by this coniunction of them in one body. And first that form or kind of ciuil gouernment whether it were the rule of one, of a few, or of many, whether the authoritie were absolute and great, or conditionall, moderate and limitted, which was in vse amongest any people before they did beleeue, is not by this meanes altered but remaineth in full force as before. For a publicke Church may stand with any forme of gouernment and be subiect vnto it without making any alteration. Yet it cutteth off whatsoeuer is in the ciuill state in the lawes, customes or offices of it, vnlawfull and repugnant to the worde of God: for the Church cannot possibly agree and be ioyned with that which doth not agree with the worde. Other chaunge it maketh none, saue onely that the ciuill state becommeth by this meanes more happie, sure and firme, yea more glorious and flourishing: for besides the secrete blessing, which God doth many waies poure vpon those countries the which doe honour him by professing the name of his sonne Christ, and so doe giue not onely a poore harbour but euen publicke and solemne entertainement to his Church, as he did blesse the house of *Obed Edome*, 2. *Sam.* 6. 11. for that the Arke remained there for a season, there are euident and necessarie reasons why it shoulde so be. For there is no humane lawes, no feare of punishment, or hope of rewarde whatsoeuer that can binde men so sure to the persourmance both of faithfull and loyall obedience to their rulers as also of all dueties to their neighbours as doth religion and the feare of God in the heartes of men. And although it be not to be hoped especially in these publicke Churches, that the heartes of all men generallie shoulde be truelie possessed with the feare GOD, yet the worde of God being

The setting vp of a publicke Church doth not alter the forme of ciuill gouernment.

being preached leaueth euen in the conſciences of hypocrites, a feare of committing hainous crimes, the which for the moſt part ciuill lawes do forbid: yea in the Church the miniſtery of the word reproueth and alſo correcteth the leaſt faultes, which are incident into the life of man, whereby it commeth to paſſe, that theft, murther and al other ſuch groſſe crimes are not once named. Laſtly there is nothing ſo honorable and glorious for any people as to haue the true religion eſtabliſhed amongſt them: and nothing more ſhameful and ignominious by the generall conſent of all men, then for any people to be blockiſh in diuine matters, and not able to diſcerne which is the right worſhippe of the true God. Nowe let vs ſee what the Church gaineth by this bargaine and couenant made with the ciuill ſtate. Firſt by this meanes ſhe becommeth ſafe from outward daungers and from the violence of malitious perſecutours, by whom priuate Churches are continually troubled and often quite ouerthrowen, being neither willing to reſiſt by force of armes their owne magiſtrates, labouring to deface the true worſhippe of God, neither for the moſt part, able to with-ſtand forrain inuaſion. And therefore they may fitly be compared to a vinyard which wanteth a hedge or fence, ſo that all the wilde beaſtes of the forreſt do enter in and root it vp; but a publick Church is garded by the ciuill power againſt all daungers not onely outward, but alſo inward ariſing of the ſtubburn wilfulneſſe of thoſe who will not ſubmit themſelues to the orders of the Church. Hence it is that thoſe ciuill ſtates, which are well ordered, are farre more fit harbours for the Church, then confuſed common-wealthes are. For whenas men are not taught to yeeld obedience to ciuill gouernment, which forbidding only hainous offences is more gentle and remiſſe, howe ſhall they beare the yoke of eccleſiaſticall gouernment which looketh more narrowly into the liues of men, and is farre more ſtreite and ſeuere. So that a people ſubdued to ciuill obedience are as horſes broken, and wilde beaſtes tamed: and may more eaſily be brought into the forme of a Church. We do confeſſe that the power of

Ciuill ſtates wel ordered are more fit harbours for the Ch. then diſordered ſtates.

the word of God preached is of ſufficient force and power to make the moſt lawleſſe and barbarous men, good Chriſtians and as tame as lambes, and that without the helpe of this ciuill power, as we ſee in priuate Churches: yet for the preſeruation of the outward order of theſe publick Churches, this meanes is of great force. Laſtly the encreaſe of number which commeth by this meanes is to be counted no ſmall commoditie, being ſimply conſidered, howſoeuer vſually it bringeth with it, confuſion and imperfect ſtate and ſundrie ſuch diſcommodities.

Sect. 6. Of the firſt mouer in the planting of a publick Church.

NOwe we are to come to the ſpecials which are in planting of a publick Church: and firſt to the beginner or firſt mouer in this worke. For the declaring of the trueth hereof, we are to conſider the verie originall and firſt planting of churches the which were founded by the Apoſtles and Euangeliſts in many places: yea they alſo committed the care of continuing thoſe Churches vnto faithfull men, that they might prouide for the time to come. But neither the Apoſtles could bring to paſſe that all the world ſhould be brought to the profeſſion of the faith, neither the care of thoſe ordinary miniſters to whom the preſeruation of the ſaid Churches was committed, could ſo preuaile but that euen in thoſe places where the Apoſtles planted Churches, religion afterwards was by the malice of Sathan not onely defaced but euen ſo rooted out as in moſt of theſe places there remaneth not any ſhadow of a church. The Apoſtles and other extraordinary miniſters being dead, their offices and calling which were to plant Churches in all places, did ceaſe: after whom there remained in the Church ordinary miniſters to accompliſh that worke which they had begun, namely to build out thoſe Churches which they had planted. Yet they had no calling to build

build churches in all countries, but in ſome one place where vnto they were appointed: for if ordinary miniſters, which are nowe in thoſe places where the Church is, had this calling to preach in diuerſe countries and to diuers nations, then they ſhould haue gifts needfull for this worke, as the gifts of diſcerning ſpirits, the gifts of tongues without the which none can preach to a ſtraunge people. But theſe gifts are ceaſed as alſo theſe callings, neither hath any ordinary miniſter by his calling any charge of any other people and countries to bring them to be a Church. And as for extraordinary men, although God may raiſe vp ſuch when he will yet we are not to looke for any ſuch in theſe daies. As for the biſhope of *Rome* who challengeth vnto himſelfe the care of the whole world, as being chriſts vicar general we know that his authority in the Church is but vſurped, and his allegations friuolous: he hath deſtroyed the Church, & therefore we are not to looke that he ſhould be the cheiſe doer in the building and planting of Churches: whom then ſhall we make to be the firſt mouer in the planting or repairing of a publick Church in a citie, commonwealth or kingdome? euen the cheiſe rulers and magiſtrates of thoſe places as hath been declared in the ſecond ſection of this chapter. So then the firſt thing in the planting of a publick Church in any countrie is this, that we ſuppoſe the ciuill ruler willing and deſirous to take this work in hand, and that by the meanes of ſome of his ſubiects making humble ſupplication to him in this behalfe, or by ſome neighboure Churches ſtirring him vp by their example to erect the church within his dominions, and commending this worke vnto him as the moſt excellent and happie thing as it is indeed.

Sect. 7. Of the ſpeciall manner of planting a publick Church.

THe next thing to be conſidered is, how the ciuil ruler being willing to plant the Church ſhould knowe the manner of this worke, and the right frame of it, whereof at the firſt we muſt ſuppoſe both him and his people to be ignorant. The meanes which God hath appointed for this end, is this. Although at the firſt he did not ſend his apoſtles to all countries to plant Churches neither doth ſince that time ſend any other as Apoſtles, yet in that he did by them at the firſt preach the goſpel and plant Churches in moſt partes of the world and doth continually preſerue the ſame in one place or other, he giueth ſufficient meanes of hauing the knowleege of his true worſhippe to thoſe that wil imbrace it, and leaueth the reſt inexcuſable. The firſt building of Churches in ſo many places was ſo conſpicuous, euen as a citie ſet on the top of an hill, that it might eaſely be ſeene of all men. So that euen as the gentiles which dwelt farre off from Hieruſalem, hearing of the fame of it, were mooued many of them to repaire thither to learne the knowledge of the true God, ſo all they nowe euen the *Iewes* alſo when God ſhall turne their hartes and open their eyes to ſee ſome glimmering of the Goſpell, ought to reſort to thoſe places where the Church is, there to get the word of God, the manner of his true worſhippe and all other meanes which may further their purpoſe. And this is to be done by procuring men of knowledge and wiſdome to come and inſtruct both rulers and people how theſe thinges ought to be performed. Theſe are to be had from thoſe places where the Church is already built, as one of the prieſtes which were tranſlated out of *Samaria*, was ſent back againe to teach the newe inhabitants of the countrie howe to feare and worſhippe the God of *Iſraell*. And firſt they are to call the people to the profeſſion of the faith by preaching vnto them the doctrine of the lawe and of the

the goſpell in that manner which hath alreadie beene declared, for ciuill rulers do not themſelues ordinarelie build the Church, but they, as it were, hyre worke-men to doe it, and take order that the people whom they woulde bring into the forme of a Church, be taught and inſtructed in the waies of God. Thus to the miniſterie of the worde, whereby alone priuate Churches are builded, the power and authoritie of the magiſtrate is added, or rather the miniſterie of the worde is added to the ciuill authoritie (which hath the firſt place in order, although not in efficacie) that as the one doth labour to bring the bodies and outwarde actions of the people into the due order of a Church, and to conforme themſelues to the right worſhippe of God, ſo the preaching of the worde may mooue their mindes to knowe, and their heartes to obey the will of God. The which worke of the magiſtrate and miniſter conſiſteth in two thinges, the firſt is to take away the falſe religion, the other to eſtabliſh that which is agreeable to the will of God. In both which there are diuerſe thinges to be conſidered and ſpecially in the firſt, forſomuch as it is a harde and dangerous matter to aboliſh that corrupt worſhippe which they haue alwaies vſed, and which they haue receaued from their auncеſtours. For men are verie zealous of the traditions of their forefathers, wherein they themſelues alſo haue beene brought vp. To abrogate all at once, and inſteede thereof to plant the true religion being altogether ſtraunge and vnknowen vnto them, were both dangerous to the ciuill eſtate as that which were verie like to breede ſedition and vprores among the people, and alſo contrarie to the right manner of laying a ſure foundation of a Church. For they being forced by authoritie to renounce their owne religion would rather hate that in their heartes, whereunto there were forced, then truely loue and embrace it. Yea vppon euerie occaſion they would be readie to fall away from the profeſſion of it, and ſo be further off then they were at the firſt: and therefore the corrupt worſhippe is to be tolerated for a while, till ſuch

In the firſt planting of a publicke Church, the falſe worſhip is to be abrogated by little & little

time as by the preaching of the worde ſome good number be conuerted. Which being done, then both the miniſter in reprouing and the magiſtrate in abrogating their falſe kinde of worſhippe may be more bolde. Yet not all at once, but at the firſt that which is moſt groſſe and corrupt, the vanitie and falſhood whereof is moſt palpable and may moſt eaſely be ſhewed. Then as touching the true religion, they who as yet do not embrace it, may be compelled by the authority of the magiſtrate, firſt not to ſpeake euill of it, nor to iniurie or moleſt eyther by worde or deede the profeſſours of it. This we may learne of *Nabuchadnezzer*, *Daniel.* 3. 18. who made a decree that whoſoeuer ſhould blaſpheame or ſpeake amiſſe of the God of *Sidrach*, *Miſach* and *Abednego*, he ſhould be put to death. Secondly they are alſo to be vrged to heare reuerently the worde of God preached vnto them: by the which meanes we need not doubt but that the trueth wil daily more and more preuaile, ſo that great multitudes of people will eyther in truth and from their heartes, loue and embrace it or at the leaſt make outwarde profeſſion: the which as it is not to be reiected for that it cannot certainely be diſcerned to be hypocriticall (we being bound to thinke the beſt of all men which doe profeſſe Chriſt, and not to iudge them of hypocriſie) ſo it is good in this reſpect, for that they ſubmitting themſelues to the outward profeſſion, will diligently and willingly heare the worde, vſe religious exerciſes and all ſuch meanes: the which we may hope will be effectuall at one time or other to their vnfained conuerſion. They who doe not yeelde to be profeſſours of the goſpell, are ſtill to be compelled to heare the worde which muſt be preached to them in a diſtinct aſſemblie, and of ſet purpoſe: for that the ordinarie miniſterie which edifieth thoſe who are alreadie conuerted, cannot be ſo effectuall and ſerue ſo fitly for this end. If it be here asked whether that the ciuill magiſtrate may not compell them by inflicting ſome puniſhment on them, to ſubmit and conforme themſelues wholly to the orders of the Church, and to become members of it; the anſwere is, that this may be done to thoſe who did once

profeſſe

profeſſe the true religion and afterwardes did fall away: but men who neuer did conceaue in their mindes the doctrine of the goſpell, cannot by force be made members of a Church, but being debarred from the vſe of their falſe worſhippe, and alſo compelled to heare the worde preached, are to be left for their conuerſion to the Lord. Yet if they continue profeſſours of that worſhip which the ciuill ruler doth abhorre, they are if not ſubiect to baniſhment, loſſe of goodes, impriſonment, or ſome leſſe danger, trouble or puniſhment, yet cleare ſhut out of his fauour and ſo debarred from all preferment, honour or dignitie, yea from any good condition of life. For the auoyding wereof, many will become profeſſours of the truth, who in their heartes do not imbrace it.

Obſtinate infidels may be compelled to heare the word, but not to be of the Church.

Sect. 8. How a publicke Church being planted, is to be eſtabliſhed.

THus when the number of beleeuers is ſo increaſed that (as for the moſt part it is in publicke Churches) eyther for number or for diſtance of place they cannot conueniently ordinarelie come togethers, then they are to be deuided in diuers aſſemblies, & ſo to be brought into the forme of a Church by appointing fit men to teach and lead them in the way of euerlaſting life, that ſo they may ſerue God and liue in that holy order of a Church, which he hath appointed; And forſomuch as it may be asked where there can in this firſt planting of a Church be had ſuch a number of miniſters as may be ſufficient, therefore we are herein to followe the example of the Apoſtles, who whenas a competent number were wonne to the profeſſion of the faith, they did after ſome ſpace of time choose out of that number, thoſe who were endued with beſt giftes. Yea although they were not learned in any other knowledge, yet if they had attained the ſound knowledge of the principles of chriſtian religion, ſo that they were able to teach thē and to others, if they were men of an vnblameable life, ſo that they might boldly and effectuallie exhort

In caſe of neceſſity men of meane gifts may be admitted to the miniſterie of the word.

exhorte others to the ſame, then were they iudged meete to be ſet ouer the reſt, to teach and gouerne them. Yea this courſe did *Eſra* take in a like caſe by the counſell and commaundement of king *Artaxarxes* as we reade in the ſeauenth of that booke, *Verſ.* 25. *And thou Ezra according to the wiſedome of thy God which is in thee, appoint Iudges euen all that knowe the lawes of thy God.* And if it were obiected, but there are not a ſufficient number of men which know how to iudge, inſtruct, and order the people, therefore he addeth, *and thoſe that knowe not, make them to know, how they ought to doe theſe thinges.* So that by the good direction and counſell of thoſe who are the chiefe worke-men in this planting of a Church; men otherwiſe ignorant and vnexpert may become able to teach & gouerne others. Neyther ought this to ſeeme ſtraunge vnto vs, conſidering the weake and ſimple ſtate of the people at the firſt is ſuch, as that, although in ſome reſpect they had neede of moſt expert maſter-builders, yet they may be helped and taught by thoſe, who doe themſelues neede to be inſtructed. And according to the meane eſtate both of the teachers and alſo of the people we muſt be content (as no doubt the Lord in mercy doth accept it) with a ſmale meaſure both of knowledg and alſo of obedience in the waies of God: and if it here be obiected that which the Apoſtle forbiddeth *Timothy*, to wit, that none newly conuerted from paganiſme ſhould be a Biſhop or Elder, we anſwere that if that be his meaning, yet this commaundement muſt giue place to the neceſſity of the Church: yea many ſuch may be knowen to be very ſound in the faith, ſo that we need not feare any apoſtaſie in them. And forasmuch as it may be well thought that theſe men cannot ſo ſoone be endued with ſuch a meaſure of knowledge in the gouernment of the Church, and in the teaching and ordering of the people, but that they will be wanting in many things, and oftentimes erre in adminiſtrations, it being of it ſelfe ſo hard and difficult, as that euen they who haue all their life time laboured in this worke and been teachers and gouernours in the Church, ſhall find themſelues in many reſpectes inſufficient, yea ignorant and vnexpert in

in many caſes, which do often fall out among the people, therefore they by whoſe meanes and miniſterie the Church was firſt founded euen as by moſt wiſe maiſter-builders muſt ſtill haue an eye to the ſeuerall congregations and ſet thoſe things in order which are amiſſe, reſolue the doubtes which are riſen among them, ſtrengthen, confirme and encourage both the people in their profeſſion and obedience which they performe both to God and to his miniſters, which are ſet ouer them, and eſpecially they are to ſtrengthen the teachers themſelues, leaſt they faint vnder the waight of this moſt painfull and troubleſome calling wherein they finde ſo many offences in the people, ſo many infirmities and wantes in themſelues, yea ſo many lets and hinderances of their miniſtery laid by the malice of ſathan and the meanes of wicked men. Thus did the Apoſtle *Paule* exhort, confirme and encourage the elders of the Church at *Epheſus Act.* 20. whoſe example is to be followed of all in this caſe, who are endued with more excellent gifts of knowledge and wiſdome in gouerning the Church of God then theſe are, to whom in the want of men fully ſufficient, the congregations of the people are committed.

Sect. 9. To whom the enacting of eccleſiaſticall lawes in a publick Church doth belong.

IT remaineth that we conſider to whom it belongeth to make eccleſiaſticall lawes in a publick Church. In priuate Churches this ought to be done, as hath bene ſaid, by the whole body of the Church conſiſting of the rulers and the people: for theſe churches are, as it were, free cities exempted in regard of diuine matters from the iuriſdiction of all ſuperiour power ſaue only of Chriſt, howſoeuer they be ſubiect to magiſtrates as touching ciuill obedience. But it is farre otherwiſe in publick Churches the which comming into the common-wealth, come within the dominion and iuriſdiction

diction of the ciuill magiſtrate, not to ſpoile him of his power either in whole as when the ciuill ſtate is ruled by any in the name of the Church or in part, as when the Church taketh to her ſelfe full and ſupreame authority in the ordering of her own matters, and ſo exempting hir ſelfe from the ciuill power doth reſtraine it from medling with all matters within that dominion. But the Church becomming publick doth ſubiect her ſelfe to the ſaid power, as to a ſuperiour or head, and ſuffereth her ſelfe to be ordered by it in great part. For euen as a man, as long as he liueth in a deſert place or keepeth himſelfe within his owne houſe, may liue according to his owne will: but as ſoone as he ioyneth himſelfe to a common-wealth and commeth into a publick place, he muſt ſquare his actions according to the commaundement of the magiſtrate, ſo ſtandeth the caſe with the Church. The which is free, as long as ſhe is priuate, but being publick, is ouerruled by the ciuill power: yea euen in making eccleſiaſticall lawes this ciuill power hath place. where by eccleſiaſticall lawes we doe not meane thoſe which preſcribe the manner of the worſhippe of God and the ſubſtance of Church-gouernment: for theſe are appointed by God in the word and cannot be changed by any creature: but we meane lawes made onely of the circumſtances of Gods worſhippe being things indifferent neither commanded, forbidden nor expreſſed in the ſcripture. There is an other kinde of lawes which alſo may be called eccleſiaſticall, for that they concerne the Church, made to allowe, commaund and authoriſe the publick building of it: ſuch were the edictes of *Cyrus*, *Darius* and *Artaxerxes* for the re-ediſying of the temple at *Ieruſalem*, & likewiſe the lawes of the good kings of *Iuda* for the ouerthrowing of Idolatrie and the publick eſtabliſhing of the true worſhippe of God. Theſe lawes are to be made by the ſole authoritie of the ciuill ruler, or at the leaſt by that authoritiy whereby ciuill lawes are made: neither can there any queſtion be made hereof. For it is plaine that no man can make the building of a publick Church either peaceable or lawfull but they, who haue the ruling of

that place wherein it is to be built. But as touching the giuer or maker of the other lawes, there is great queſtion, for it ſeemeth to many very vnmeete that the ciuill power ſhould enter ſo farre into the Church, as to haue to doe with the making of the lawes whereby it is to be ordered. Yea that it is without the compaſſe of the magiſtrates calling to meddle with theſe matters. But it ſeemeth that we ought to be ſo farre from excluding the ciuill ruler from the making of theſe lawes (which were in ſome ſorte to take the ſcepter out of his hand, foraſmuch as where there is a Church publickly ſette vp in any realme, there the ſtate of the Church and the common-wealth doe verie much depend of each other and their generall affaires are ſo lincked together, as that neither can be well ordered without reſpect had to the other) as that we rather take it agreeable to the worde of GOD that the cheiſe ſtroke in this action be giuen vnto him. For the further declaration hereof, the making of lawes hath two partes, the firſt is the counſelling or aduiſing of them; the ſecond is the eſtabliſhing or enacting of them, both which as it ſeemeth belong to the ciuill ruler, the firſt in parte, the ſecond wholly. The enacting of the lawes is the making of them, and therefore in the firſt place we will endeauour to ſhewe that thoſe thinges which are aduiſed for the ordering of a publick Church, haue both the name and the force of lawes from the ciuill power: for firſt this muſt of neceſſititie be graunted to it in the firſt founding of the Church, wherein we are to ſuppoſe that there are neither miniſters nor any beleeuing people: only the magiſtrate hauing the knowledge of the true God goeth aboute to bring the people thereunto. The which thing he cannot do without making and eſtabliſhing lawes for that purpoſe. So that, as we ſee it to be in other matters, in that the ciuill ruler is the firſt and ſole founder of theſe publick Churches, he hath the power of enacting thoſe lawes whereby the whole worke is both begun, continued and preſerued:

thus the Apoſtles being the firſt founders of the Churches did make lawes and conſtitutions for the ordering of them as we may ſee 1.*Cor.*4. 17. Where *Paule* witneſſeth of himſelfe that he did make the ſame cõſtitutions in al Churches. In like manner the cheife rulers although they haue not Apoſtolicall callings, offices and giftes, yet for that in planting publick Churches they do ſupplie thier places, we are to grant vnto them authority in this behalfe. And as this power cannot be denyed to the magiſtrate in the firſt founding of a Church, ſo whenas the Church is built, his authorite is not diminiſhed or abated or giuen to any other, but remaineth ſtill in his owne handes. The trueth whereof may be declared in this manner: to make a lawgiuer there muſt theſe things concur. Firſt a publick calling whereby he hath care and charge of the people to procure their good as by all other meanes, ſo eſpecially by giuing them good and righteous lawes by the which they may be ordered: Secondly authoritie to command and alſo power to compell thoſe who are rebellious to yeeld obedience vnto the ſaid lawes. The which thinges for ſo much as they are wanting in all others ſaue in the cheife ruler, hereof it commeth to paſſe that the giuing of lawes cannot belong to any ſaue to him onely. For the greater euidence of this point, we are to conſider to whom this making of eccleſiaſticall lawes is giuen being denied to the ciuill ruler, namely to the whole miniſterie of the Church eſtabliſhed, who as they haue the ordering and ruling of the Church and the greateſt meaſure of knowledge in theſe affaires, ſo it may ſeeme moſt meete that the making of lawes be permitted vnto them. For the anſwering whereof this is to be marked that we do not here enquire who are moſt meet to aduiſe eccleſiaſticall lawes and to be admitted into conſultation of them: for we cannot doubt, but that the miniſters of the word are vſually moſt fit for this purpoſe, but who hath this calling, office and authority to make theſe lawes. All which ſeeme to be wanting in the miniſters whoſe calling and office is to be in particular Churches the miniſters of the word, of prayer, of the ſacraments & of diſcipline,

but

but not to be lawgiuers in the Church. For ſo they ſhould rule ouer it as Lordes which is forbidden. 1. *Pet.* 5. 3. yea they haue no power to make and authorize lawes, no not in a priuate Church, which is free from the ciuill power. For although they beare the chiefeſt ſway in this and in all other actions yet the lawes take their authoritie, not from the miniſters but from the whole bodie of the Church conſiſting of miniſters and people. But in a publicke Church this authoritie goeth from the people to the ciuill ruler, by whoſe authoritie it is planted, built and preferred: the worde lawfully preached in great aſſemblies of the people, the which otherwiſe were tumultes: yea the poſitiue lawes of the Church authorized & put in force. So that in a priuate Church the ſtate is popular, but in a publicke Church, it is according to the ciuill ſtate, as namely monarchicall in the rule of one. If any doe here obiect, that definition of the office and duetie of a ruler which the people of *Iſrael* make, 1. *Sam.* 8. 20. ſaying, *We wil haue a king, who ſhall iudge vs and fight our battailes for vs*, and thereof gather that he being otherwiſe buſied, cannot vſe the meanes of attayning a ſufficient meaſure of knowledge in ordering of the Church: we anſwere that this people had no care but of worldly matters. And further that there is no ruler in his owne perſon ſo continually imployed in ciuil or warlike affaires, but that he may and ought to giue himſelfe to the ſtudie of the worde of GOD and to the vſe of all men whereby he may be made able for the diſcharging of this duety to the Church. The trueth of this pointe appeareth in the example of *Ioſua* who had a more waightie and troubleſome charge laide vpon him, namely to bring the people of *Iſrael* into the land of *Chanaan*, and to giue them quiet poſſeſſion of it, then any ruler hath in the ordinarie gouernment of his realme: and yet the Lorde gaue him this commaundement in the firſt place, *Ioſ.* 1. 8. *That the booke of the lawe ſhould neuer depart from him, but that he ſhould meditate on it day and night.* If it be further asked why the Apoſtles neuer make mention of any ſuch authority that princes ſhould haue in the church

The ſtate of a priuate Church is popular, but the ſtate of a publicke Church is according to the forme of the ciuil gouernment.

the answere is plaine, to wit, that there were no publicke Churches in their daies: And therefore the ciuill ruler had no further to deale with them, then to tolerate them within their dominions, and to see that they liued in ciuill peace and order. As touching the aduising of lawes: although the ciuill ruler haue the authoritie of enacting them, yet he ought to be very sparing and moderate in vsing it. The which thing as it is necessarelie to be obserued in the ciuill gouernment of all rulers, who desire to haue a quiet and peaceable estate, so it is much more requisite in ordering the Church, which ought to be ruled after a most gentle and milde manner euen as the prophet *Esay* doth teach vs, saying that in the time of the gospell, *Kings & Queenes shalbe nourse-fathers and nourse-mothers to the Church*, that is, they shall rule and order it not tyrannically by force and violence, but in a louing and tender sort, euen as we see nourses deale with young children. The which affection a christian ruler ought to haue, vse, and shew in all his dealings with the Church, and especially in giuing lawes for the ordering of it. For although in other matters his will may in some sort stand for a law, yet in this case he ought not to be so peremptorie or wilfull, but that he doe willingly suffer himselfe to be ruled by the worde of God, to doe that which is most agreeable vnto it. And forasmuch as in indifferent things wherof these lawes are to be made, it is not alwaies easie to see what is most right and meete to be done, and for that ciuill rulers haue not the extraordinarie assistance and the spirit of God to direct them in these actions, therefore it is needfull that they consult with others, & take their aduise in making lawes for the Church: and so much the rather as an ouersight in gouerning the Church, is more hurtfull then it is in ciuill matters. If it be here asked who ought to be admitted to this waightie consultation, and what is the whole order of this action, we referre the answere hereof to the next chapter.

Why the authoritie of the ciuill ruler ouer the Church is not mentioned by the Apostles in their writinges.

CHAP.

CHAP. X.

Of the coniunction of particular Churches.

Sect. 1. Of the voluntarie coniunction of particular Churches vnder the gouernment of councels.

THVS much of a particular Church ſeuerally conſidered, and being diſtinguiſhed from all others by the proprietie of humane eccleſiaſticall lawes or more plainely by a diſtinct gouernment, euen as we ſee one citie, countrie or kingdome to be ſeparated from another by the owne limits whether hils, riuers, ſeas, or any other: thus the Church which was planted at *Corinth* by the Apoſtle was free from all other Churches, being not bound to their lawes and orders. Yet often it commeth to paſſe, that they are ioyned together and that euen in this bonde of humane gouernment by the which they are vſually ſeuered one from another. Of this coniunction we are briefly to entreate: the which we find to be of two ſortes, the one voluntarie, the other neceſſarie; voluntarie coniunction is that whereby particular Churches, which otherwiſe are free from all humane authoritie and iuriſdiction, doe ſubmit themſelues to a common-guernment for their common good, as we ſee that free cities enter into a league and a common-gouernment, that ſo they may be the better ordered. The ſubiect of this authoritie are councels prouinciall, ~~naturall~~ and generall: which are aſſemblies of certaine men ſente from particular Churches, with authoritie to iudge and determine of the waightie cauſes of thoſe Churches. In theſe councels

we are to consider, first their originall, and authority, and secondly of whom they doe consist. For the first, although the gouernment which God hath appointed for the ordering of Churches in particular, be in itselfe sufficient for that purpose, yet there is many waies great vse of this common-gouernment of counsels. For there is not so greate force and authoritie for the repressing of the stubborne and disobedient, for the resoluing of doubtes, the deciding of waightie controuersies, the confirming of the trueth of doctrine, the refuting of pernitious heresies, the making of ecclesiasticall constitutions of rites and ceremonies, and finally for the ordering of great & waightie matters, in the ministerie of any one Church, as there is in a greate number, whose godlinesse, wisedome, and learning are famously knowen to all men. Yea there is among many excellent men, greate varietie of knowledge, wisedome and all spirituall graces, the which being ioyned together, are more auailable for the edifying of the Church, then if they were onely seuerally vsed in particular Churches; For these causes was this common gouernment of councels instituted in the Church at the first, and hath continued in all the ages of it. The first example of a councell in the time of the gospell is, *Act.* 15. 6. where all the Apostles and the whole Church which was at *Ierusalem* come together for the deciding of a great controuersie, moued about the keeping of the ceremoniall lawe. But this counsell although in force and authoritie it was oecumenical or generall in that the constitutions made then by the Apostles did belong to all the Churches in the worlde, yet in act, and in deede it was a particular assemblie of that one Church which was at *Ierusalem* consisting of the Apostles, Elders and of the whole people, as appeareth, *Vers.* 22. so that this example serueth not for our purpose, neyther proueth the diuine institution of prouincial councels. Yea as it seemeth we haue not any example or precept of this coniunction of particular Churches mentioned in the actes, & writinges of the Apostles or elsewhere in the holy scripture. Whereof some haue gathered that

The vse of councels.

that theſe councels are vnlawfull and their authoritie vſurped, being not of God but from man,, and that there is no other gouernment appointed for the Church but that which may be had within the compaſſe of euerie particular Church. For anſwere whereof, we knowe that of lawfull things ſome are neceſſarie, being commaunded by God, ſo that the omitting of them is ſinne in his ſight: but other things are ſo lawfull as that they may lawfully be left vndone: being not commanded but permitted to vs to doe when we ſhal thinke them conuenient. Of this latter kinde are theſe common councels and this voluntary coniunction of diuerſe Churches vnder one gouernment. For we haue no flat commaundement in the word as touching it: neither can any Church, be compelled to ioyne in this manner, yet one Church may lawfully vſe the helpe of an other for their mutuall good. If it be here obiected that it is not in the power of man to appointe any other forme of Church-gouernment, then God himſelfe hath preſcribed in his worde, we anſwere that theſe common councels do not take away the gouernment of particular churches but rather do eſtabliſhe it, yea make it more effectuall and forcible and ſupplieth the wantes the which by reaſon of the infirmitie, and wants of men are often found in it. The reaſon why theſe councels are not mentioned in the ſcripture is, for that in the daies of the Apoſtles the Churches could not ioyne themſelues together in this manner, not only becauſe they were not fully ſetled within themſelues but cheifely becauſe they were fewe in number and ſo farre diſtante one from another, that they could not with any conuenience communicate ordinarely together. Yea the Apoſtles were to them in ſteed of the moſt generall councels, for they referred all their doubts, controuerſies and matters of importaunce to their determination, wherein they reſted as in the word of God. Whereby it appeareth, that although theſe councels haue not their originall and authority immediatly and directly from God, as the miniſterie of a particular Church hath, yet that they haue bene inſtituted and vſed by the Church for iuſt and neceſſarie cauſes

Why there is no mention made of councels in the writings of the Apoſtles.

according to the worde and will of God. Likewiſe the authority of theſe councelles is the full authoritie of thoſe Churches from the which the ſeuerall commiſſioners or delegates were ſent. And therefore it ought to be reuerenced and obeyed: yet this is to be noted, that this authority doth not ſtretch it ſelfe to any Churches ſaue only to thoſe which ioyne themſelues together in this kinde of gouernment or rather in this ſubiection. And therefore a councell which is gathered out of all the Churches of ſome countrie, or parte of the world, cannot impoſe lawes vpon the Churches of other countries: yea if in an oecumenicall councell any one Church ſhould refuſe to ioyne it ſelfe with the reſt, the lawes of that councell ſhould not builde that one Church: for councels haue no authoritie but ouer thoſe Churches from the which they haue authority.

Sect. 2. Of whom councels may and ought to conſiſt.

SEcondly we are to ſee of whom theſe councels ought to conſiſt: the anſwere is, of men whom the common conſent of the Churches ioyned together vnder this common gouernment doth in reſpect of the excellencie of their giftes to wit, of zeale, godlines, wiſdom, learning, experience, faithfulneſſe, boldneſſe, diligence, and ſuch other graces requiſite in this behalfe, iudge fit for this purpoſe. Here we haue two queſtions to anſwere. The firſt is whether that any beſides the miniſters of the word ought to be of theſe councels, the ſecond is, whether that a councell may conueniently conſiſt wholly of thoſe who are not miniſters of the word. For anſwere of both theſe queſtions, we confeſſe that the miniſters ought to be accounted moſt fit to be admitted into conſultation of theſe waighty matters: for that they ought not only to know the ſtate and condition of the particular churches better the any other, it being their calling and office to looke

looke vnto them, but alſo to be endued with more excellent giftes then are to be expected vſually in others, yet theſe councels may lawfully according to the word of god, cõſiſt of others. Yea the conſtitutions or decrees of ſuch councels are no leſſe to haue the force, reuerence and obedience of eccleſiaſticall lawes then if they had been made by a councell conſiſting wholly of miniſters. For it is in the power of the Churches which do conſociate themſelues in this manner, to delegate their authority to whom they will, of what calling or condition ſoeuer he be. For although the knowledge and care of the ſtate of the Church and all other graces haue in corrupt times bene appropriated to the miniſters, the people being accounted ignorant and prophane idoles neither able nor worthy to deale with eccleſiaſticall matters much leſſe to iudge, determine and aduiſe of matters of great importance, yet we learne out of the worde, and ſee it ratified by experience that the ſpirite of GOD and all ſpirituall graces, do as well belong and are as often, as plentifully, yea ſome times in greater meaſure granted to other Chriſtians then to the miniſters of the word. So that the miniſters of the worde cannot challenge to themſelues authority and abilitie to be the only doers in this action, but muſt admitte into their company and conſultation thoſe of the people that are iudged fitte for this purpoſe, yea although there be a ſufficient nomber of miniſters able to performe whatſoeuer is required in this behalfe, yet it is diuers waies inconuenient that councels ſhoulde conſiſt wholly of them. For firſt we knowe that a great parte of theſe lawes do concerne the miniſters themſelues and the performance of their duties and functions, wherein if there be any generall negligence, want or ouerſight and errour, which is no ſtraunge thing, (as they knowe who are acquainted with the hiſtories and ſtate of the Church, who ſhal lay open the faulte & make lawes for the redreſſing of it. For although it may be ſuppoſed that they wil doe it of their owne accord, yet it ſtandeth not with their wiſdome who haue the chooſing of fit men for theſe

councels, to commit the matter wholly to them, especially whenas the amending of the errour is against the credite, commoditie or ease of the ministers: yea it is not agreeable to any reason that they should appoint to themselues the duties and worke which they ought to doe and correct whatsoeuer is amisse therein: for we know that most of all those corruptions, wherewith the Church hath bene polluted and defaced these many ages, haue bene both brought in and continued by the meanes of these councels consisting of ministers onely. Besides, this reiecting of the whole Church as vnfit to aduise any thing for their owne good, is both iniurious to God who especially in this time of the Gospell, poureth foorth his spirite with a full and indifferent hand on all his seruants that call vpon him, so that his graces bestowed on the Church are as the oyntment which being poured vpon *Aarons* head ran downe euen to the skirtes of his garments, and also reprochfull to the Church as being destitute of all spirituall wisdome and vnderstanding. Lastly the excluding of all the people from councels, maketh the lawes enacted bythem to be vnwillingly receaued: for that the ministers taking all the authoritie into their own handes doe easely incurre the suspition of tirannizing ouer the Church, whereas the lawes would be readely obeyed without murmuring or repining if that some of the people had a hand in the making of them. As touching the second question, although a councell gathered about ecclesiasticall matters might lawfully consist wholly of those who are not ministers of the word, yet it is seldome conuenient, that this shoulde be put in practise: for first the ordinary authority wherewith the ministers are endued in that they are the teachers and gouerners of the people, although it be not sufficient to make lawes, yet it requireth that they shoulde vsually beare the greatest sway in making those humane lawes whereby the Church should be gouerned: yea by this meanes it commeth to passe that the lawes haue greater force and authoritie among the people then when they come from men otherwise meerly priuate. Yea the state of many Churches is so

For what causes others besides the ministers of the word are to be admitted to eccleſiaſtical cõſultations.

ſo that fewe men of other callings beſides the miniſters of the word giue themſelues to the ſtudie of the word of God, or haue ſufficient knowledge for this purpoſe: thinking that it doth belong to miniſters onely to know the maner of the worſhippe of God and of the gouernment of his Church. And if we doe ſuppoſe a flouriſhing ſtate of a Church wherein knowledge doth abound not onely in the miniſters but alſo among the people, ſo as they are able to giue a ſounde iudgement and good aduiſe in theſe waightie matters, yet the miniſters ought not to be excluded: for if the people doe abound with knowledge, it is like, yea neceſſarie that the miniſters be much more filled with all ſpirituall vnderſtanding and wiſedome, yea it is ſeldom ſeene that others know the ſtate of the Church and of the people, which in making theſe lawes is chiefly to be regarded, ſo wel as the miniſters do, who are cõtinually exerciſed in looking vnto thẽ.

Sect. 3. Of the neceſſarie coniunction of particular Churches vnder the gouernment of the ſame ciuill power.

THus much of the voluntarie coniunction of particular Churches vnder the gouernment of councels: now followeth the neceſſarie coniunction of them, ſo called, becauſe it is not in their power to ſhake off that commoñ authoritie whereunto they are ſubiect. This neceſſarie coniunction hath place then, whenas diuerſe particular Churches are tyed together in obedience to the ſame ciuill authoritie, by the which they are ruled as hath beene declared in the former chapter. Yea it may be ſeene almoſt in all publick Churches the which vſually conſiſt of ſo great a number of profeſſours as cannot poſſiblie be contained within the compaſſe of one Church: for if any one populous citie doe generally profeſſe the goſpell, it muſt of neceſſitie be deuided into diuers particular Churches: much more a chriſtian country, nation, or kingdome cannot but containe in it many particular Churches. All which although they haue their proper rulers or teachers and orders as free Churches haue, yet they haue alſo a common gouernment, and lawes proceeding from the ciuill power, to the obedience whereof they are

all bound. For in publicke Churches the ciuill power hath the greateſt ſway in gouerning: by the which being one, the whole Church and euery particular aſſembly, is brought to a conformitie, both in doctrine as alſo in gouernment, yea it is requiſite, & needfull that it ſhould be ſo: for otherwiſe if euery particular Church did differ from the reſt in gouernment, the whole Church could not be ordered without great trouble and confuſion. But yet this common gouernment of the magiſtrate doth not take away the grouernment of particular Churches no more then the councels whereof we haue ſpoken, do from free Churches: This is to be done by the authoritie of the ciuill ruler, yet by the aduiſe of others. In the choiſe of whom as it is lawfull, for the prince to call or paſſe ouer whom he thinketh meete or vnmeete, ſo it will be conuenient for the good of the Church (the which it is not lawfull for him eyther wholly to neglect or lightly to regard) to call of all ſortes of men thoſe who are endued with beſt giftes: yet ſo that ſome be had out of euery particular Church as if they were free Churches. And eſpecially the miniſters of the word are to be called, for the reaſons declared in the former ſection: when they by his authoritie are gathered together, he is to take vnto himſelfe the ruling of the whole action (vnleſſe it be needful that he delegate his authoritie to ſome other) and by praying for the bleſſing of God vpon their conſultations, & declaring the cauſe of their meeting to begin it. Then he is to propound in the firſt place thoſe wants, faults and corruptions of the Ch. which he himſelfe hath obſerued, & would haue ſupplied and taken away: to ſhewe the manner how he thinketh it moſt meet to be done: which being done he is to giue liberty to euery one preſent to ſpeake their mindes freely of thoſe things which he hath propounded, as alſo of any other thing which they thinke good for the Church: that which is agreed vpon & doth appeare to al, or to the moſt of them right & meete to be decreed, he is to eſtabliſh giuing vnto it the vertue of an eccleſiaſtical law, the which the whole Ch. ought to obey. That which cannot be agreed vpon, is to be deferred to another time of meeting (which ought to be ſo much the ſooner as the matters controuerſed are of greater importance) for more mature deliberation with themſelues and others will make that

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cleare and euident which before was doubtfull. If there be any thing which neyther can be agreed vpon by the consent of the greater part, neither yet deferred without great hurt to the Church the chiefe ruler may with the consent of some of the councell decree, and enact that which they thinke needfull to be done. Yet he is not to vse this authority in this manner, but vpon vrgent necessitie, for many inconueniences do follow the enacting of ecclesiasticall lawes without the full consent of the councell, yea the suspitiõ of tyrannizing ouer the Ch. of God is by al meanes to be auoyded. In regard wherof many christian Emperors & rulers did resigne their authoritie, which they had in gouerning the ch. to these councels, insomuch that they had the ful power not only of aduising lawes, but also of enacting or the giuing vnto them the force of laws: But as hath bene shewed, this may easely turne to the hurt of the Ch. and therefore it ought not wholly to be followed yet it sheweth how great regard ciuil rulers ought to haue of the iudgement & aduise of those who are godly, wise and learned in the ordering of the Churches subiect vnto them. And therefore that which the councell thinketh good to be done or the greater part of them ought to be greatly regarded. Yet if the chiefe ruler cannot be brought to giue his assent vnto it, it cannot haue the force of an ecclesiastical lawe: or be imposed vpon the whole Ch. in that name. As touching the number wherof any national councel doth consist, there cãnot any be defined but it must be left to the appointmẽt of the chiefruler to whom the deposing & authorizing of this whole action doth belong. Yet it ought to be proportionable to the quantity of the Ch, & to the number of the particular Churches, so that if some be had out of euery one of thẽ, it wil make the lawes enacted to be much more willingly receaued & obeyed, whenas it shal be knowen, that some of thẽ selues did in the name of the rest consent vnto them. And especially this is requisite, in respect of the chiefe end and vse of these councels both in free and publicke churches, whereof we will briefly speake. The which is to bring the whole Church to a conformitie of doctrine: this is needfull and good to be done, and that for these causes, first for the represſing of heresies which doe continually arise in the Church. For the which

No ecclesiastical law can be made made in a publicke Ch. without the consent of the ciuill ruler.

purpose the generall consent of the Church is very forcible: for eyther the consent and iudgement of the whole Church will be of great waight to take the said heresies out of the mindes of those who doe maintaine them, or else the authoritie by which the trueth oppugned is publickly established, will be able to remoove the maintainers of them out of the Church. *Secondly* this forme of doctrine agreed vpon by many will be effectuall to strengthen and confirme those who are weake in the faith and not fully grounded in some pointes of christian religion. Yea it may be a meanes to helpe forward those who haue not as yet taken vpon them the profession of the gospel. Not that we ought to build our faith vpon the authority of men, but for that we ought to take from the Church a confirmation of our faith, seeing we may be greatly helped and strengthned by this meanes. And lastly this forme of doctrine ought to be esteemed the publicke confession of the whole Church, whereby they doe make knowen not only to other Churches but also to the whole world, that they doe professe & maintaine the trueth of christian religion, and of euery part therof, & do detest & abhor al the false worship of the *Iewes*, *Turkes*, and all other infidels whatsoeuer: and also that they are free from all false & erroneous opinions, all grosse & blasphemous heresies of men professing the faith, wherewith the Church hath bene at al times, and is troubled at this day. This publicke profession of the faith being with great care & diligence made and approued by the generall consent of the whole councel, is by the authority of the chiefe ruler to be enioined to the whole Ch. so as it be not lawfull for any man to deny or refute any point of it. Yet it ought not to containe in it the determination of al controuersies, but only a declaration of the chiefe points of religion, in the profession wherof the life, & as it were the very essence or being of the Church doth consist. For as touching matters of lesse moment in the which men may erre without any danger to their owne saluation or hurt to the *Church*, it is impossible that all men should be brought to think and professe the same thing: but there will be continually diuersity of opinions in these points in euerie *Church*. Yet it doth belong to this publick councel to consider & to determin euen of other doubts & cõtrouersies, which do trouble the

The general consent of the Church confirmeth faith.

the Church that by this meanes contention may be taken away, and as the Apoſtle writeth. 1.*Cor.* 1.10. *all may ſay the ſame things and be knit together in one minde and in one iudgment.* Yet the determination of the councell of theſe lighter points ought not to be impoſed vpon any man to thinke or to profeſſe, but euerie man left to thinke as it ſhall pleaſe God to giue him to vnderſtand the worde of God in that behalfe either keeping his opinion diſſenting from the Church to himſelfe, or elſe imparting it to others in that moderate, wiſe and chriſtian manner, as that no man be iuſtly offended by him or the publick peace of the Churche diſquieted, but rather all in ſome meaſure edified.

Sect. 4. *of the gouerning of the ſeuerall prouinces of a national Church.*

THus much of a publick or nationall councell gathered, ordered and eſtabliſhed by the authority of the cheife ruler for this end, to bring the whole Church to a conformity, both in outward rites and orders and alſo in the truth of doctrine. Wherein this is eſpcially to be cõſidered and therefore not vnfit to be repeated, that there be regard had vnto the liberty of inferiour Synodes. For as it is impoſſible to make all men thinke the ſame thing in all pointes, ſo alſo it is vnmeet yea impoſſible that the generall councell ſhould ſo define of al things which are incident into the gouerning of churches, as that nothing be left to the diſcretion, and diſpoſition of inferiour aſſemblies. And therefore the decrees and lawes made by the generall councell ought to be as rules to direct them in their actions, although all particular caſes and circumſtances yea matters of leſſe importance be neither determined nor yet mentioned in them. Nowe we are to come to prouinciall councels; for ſo much as there do daily many doubts and controuerſies ariſe, yea great and waightie affaires do offer themſelues amongeſt the Churches, which neither for the greatneſſe can ſufficiently be determined and ordered by a fewe miniſters, neither yet conueniently be deferred to a generall meeting which

cannot be had without great trouble to the Church. Therefore prouinciall ſinodes haue a neceſſarie vſe. They are of the ſame nature with general councels, ſaue only that they belong not to the whole Ch. but onely to ſome parte of it, as it is diſtinguiſhed. They are to be called, ordered and eſtabliſhed by the authoritie of the ciuil ruler, and dodeale in the ſame matters and in the manner aforeſaid: for the care and ordering not only of a whole nationall Ch. generall, but alſo of the ſeuerall prouinces of it doth belong to the ciuill ruler: ſo that although it doth not belong to his office to enter into particular congregations and there to performe the dutie of an ordinary gouernour or teacher, yet he ought to ſee and procure that they be in good order, that the miniſters of the word do their duties diligently and ſincerly, that the people liue in obedience to the goſpell of Chriſt. But in great nations and kingdoms, it is not often ſeene that the cheiſe ruler can keepe in his owne handes, and diſcharge in his owne perſon this dutie of ouerſeeing the ſeuerall prouinces of the Ch. and therefore it is as alwaies lawfull ſo often needfull that he delegate and commit this parte of his dutie to ſome other, euen to whomſoeuer he thinketh meeteſt for this purpoſe. Neither are we to exclude thoſe who are miniſters of the word from this calling, as if they only were vnmeete, whenas they are in ſome reſpects fitter then others, hauing been many yeares exerciſed in the affaires of ſome particular Church. And therefore if it pleaſe the ciuill ruler to call any who doth performe ſome ordinarie miniſterie in ſome particular Church to this office of ouerſeeing many Churches, he doth nothing but that which is agreable to reaſon and warrantable by the word of G O D. For men hauing taken vpon them any miniſterie are not ſo tyed vnto it, but that they may leaue it when as they ſhalbe called by the cheiſe ruler to performe any other more waighty, and publick dutie, yea although it be in ſome ciuill office, and much more to haue the care of many churches. Yet it is not meet that any man hauing this office ſhould withall haue any function in a particular Church as doth neceſſarely require his preſence. For beſides other inconueniences, it will be to him an occaſion of negligence in the performance of his dutie, and an euill exam-

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ple to others. Which as it is a grieuous thing in any man to do the worke of God negligently, ſo it is much more offenſiue in him whoſe office and calling it is to ſee that the Church be well ordered. Thus much of the common gouernment of diuers Churches whether they be free or ſubiect to the ſame ciuill power. From this common gouernment whole nations and kingdoms conſiſting of many Churches are often called one particular church, becauſe they al haue the ſame humane lawes, although if we ſpeake properly, they are diuers Churches becauſe they haue not all the ſame lawes, but only ſome publick, common and generall lawes pertaining to all.

CHAP. XI.

THus much of a particular Church both ſeuerally and alſo ioyntly conſidered. In the next and laſt place we are to come to the viſible Church: which is nothing elſe but a collection of all the particular Churches in the world into one body or ſumme which is called the viſible Church by relation had to the catholik Church the which by reaſon of the diſperſed members of it, is inuiſible, as hath bene declared, whenas euery particular Church, yea euen priuate Churches and ſo conſequently the viſible Church conſiſting thereof, doth make a publick profeſſion of the fayth. This viſible Church doth continually exiſte in the world, forſomuch as GOD hath appointed that his name ſhoulde continually as longe as the worlde endureth, be called vpon and worſhipped in one place or other, as the ſtory of the

Ch. doth witnes. We confesse that it hath often lurcked in secret places, and often been so ouer-shadowed with errours, superstition and idolatrie that it could hardly be discerned, and so hath been euen as the sunne is in the eclipse, yet neuer wholly taken away: for whenas there was but one particular Ch. in the world, yea this particular church was not publick, but priuate within one mans family, and secret lurking in a corner, so that they who liued at that time or in the ages following, could not define where the Church was at such a time, yet that Church made the visible Church. For their profession was visible and open among themselues, and also to others, although it were not seen at that instant: for a thing which is not actually seen may be visible. Secondly this is to be noted, that in the first ages of the world before the time of the Gospell, the visible Ch. did often consist of one only particular church, there being no moe in the world: but since the publishing of the gospel it hath hitherto, & shall alwaies consist of many. Lastly as touching the place of this visible Ch. although it be not tyed to any certaine place, yet it hath alwaies bene cheifly in some one parte of the world. So we knowe that first it was wholly in the east partes in the countries of *Mesopotania, Syria, Iurie* and others adioyning vnto these. Afterwards in the first time of the gospell it was cheifly in *Asia*. And in these last ages, we see that it hath been almost wholly in *Europe*: and whether God will change the dwelling place of it again or no, & euen transporte it to the fourth parte of the world, lately found out or to any other place, it is knowne to himselfe onely. Diuers other points should be added for the full declaration of the nature and state of the visible Church. But many of them are common with the catholick Church, and therefore are handled in the first Chapter, where they may be considered. The rest we cut off for breuities sake, because this treatise is already growen beyond our purpose, and expectation. So then to conclude, if to this visible Church we do adde the dispersed members of the catholick Church, we haue the catholick Church. And so the end of this treatise is brought to the beginning.

How the visible Church hath changed the dwelling place.

FINIS.